

THE
CHINESE RECORDER
AND
Missionary Journal.

VOL. XXIX. No. 10.

OCTOBER, 1898.

\$3.50 per annum.

How to Accentuate our Protestant Unity.

BY REV. GRIFFITH JOHN, D.D.

HOW are we as missionaries in China to so accentuate our unity, to so give expression to it, that the fact shall become evident to all? There are certain things that must be done, and there are certain things that must be left undone, if we would thus accentuate our Protestant unity in this land.

How to accentuate our unity?

(1). There must be a hearty recognition of each other's existence and a genuine appreciation of each other's work. In speaking of each other there must be less criticism and more love. When speaking to our converts of the work of other missions, let us do so in the spirit of love and with genuine respect. Let us show an inclination to praise and no inclination to blame. Let us not gossip with our native assistants and converts about the work and workers of other missions. Let us beware of turning our converts into bigoted sectarians. When conversing with foreigners with whom we come into contact from time to time, let us not forget the work of other workers than ourselves and of other societies than our own. Last year, on my way to Kuling, I had for a fellow-traveller a gentleman who had just paid a visit to Hankow. He had met with a missionary who had managed to leave a deep impression of his own doings on his mind; but his mind was a perfect blank so far as the doings of any other missionary was concerned. Indeed, he seemed surprised to find that any one else was doing any work at Hankow. In advocating the cause of missions at Home, let us not forget that there are other societies on the field besides our own. The last time I was in England I attended a missionary meeting, at which a brother missionary spoke of the work in Central China. He spoke well of the work of his own mission, but not a word did he say

about the work of any other mission. The impression left on the audience must have been that his mission was the only mission in Central China, and that all the work was done by it. You may have heard the remark made by a certain French artist touching himself and his fellow-artists. "The fact is, there are three great artists in France, just three great artists." "Who are they?" asked a friend. "Well, there is, in the *first* place, myself. And there is, there is—but I forget the other two." We must not forget the other two. To forget the other two would be a bad way of accentuating our unity.

(2). At our services with the native Christians, let us not forget to pray for the other missions and for the missionaries of the other missions, and that by name. If they are in sorrow, let us weep with those that weep. If they are in joy, let us rejoice with those that rejoice. When we hear of progress and prosperity, let us give God thanks with the same heartiness as we would do if the progress and prosperity were our own. That is a way of accentuating our unity which cannot fail to make an impression on the minds of our native brethren.

(3). With regard to spheres of influence, let us not be selfish and grasping. We hear a great deal these days about spheres of influence. The great European powers are gone mad over the matter. Personally I think the missions would do well to come to a friendly understanding with each other with regard to their respective sphere of influence. It would prevent waste of time and energy; and it would conduce to harmony and good feeling. But let us all be fair and honourable in the matter. Let us beware of the earth greed that has taken possession of the nations. Some time ago I saw a caricature of John Bull embracing the globe and claiming it all as his own. "All this is mine; hands off." Let us not forget that other missions have their claims as well as our own. Let us take it for granted that sister societies have a right to live and to a room for growth and expansion as well as the society which we represent. We are all co-workers with one another and co-workers with God. Let us then be brotherly and generous in our treatment of each other in this matter. That is another way of accentuating our unity.

(4). If a sphere is well occupied by another mission, let us keep out of it and seek a sphere of our own. There is plenty of virgin soil in China. Why go where we are not needed and leave the unoccupied regions unmanned and destitute?

(5). Let us keep from small cities and towns already occupied by other missions. Surely one mission in a small city or town is quite sufficient. It is preposterous to plant half a dozen rival churches at such places, whilst the unoccupied cities and towns are so

many and the Macedonian call is so loud. To do so would not be to accentuate our unity, but our want of it.

(6). Let us not start stations at places where we have no converts in order to forestall a sister mission and then claim all the surrounding region as included in our sphere of influence. That would be a very bad way of accentuating our Protestant unity.

(7). Where two or more missions are established side by side, say at important centres such as Hankow, or large cities such as Nanking, there are several ways of accentuating our unity. We can do so by:

(a). Keeping up friendly *social* intercourse.

(b). Holding united monthly or weekly missionary prayer meetings.

(c). Exchange of pulpits. This is a friendly thing in itself. It is a proof to the converts that the missionaries are one in heart and essentially one in doctrine. We exchange pulpits off and on at Hankow, and we do not find it necessary to be present in order to watch each other's orthodoxy.

(d). Holding united native services.

(e). Using a Union Hymn Book. Not a denominational Union Hymn Book for the whole of China, but a Union Hymn Book for a city or centre, used by all the missionaries of all the societies working at that city or centre. We have such a Hymn Book at Hankow and it is a source of great joy and strength to us.

(f). Using a Union Book of services—marriage and burial. Such a book has just been prepared at Hankow, and is now going through the press.

(g). Having a Union chapel, where the converts of all the churches might meet for worship at stated times.

Such are some of the ways by which we can accentuate our Protestant union. There are other ways; but these seem to me to be practical and of great importance.

But what must we have in order to *thus* accentuate our unity?

(1). We must have a deep conviction with regard to its existence and reality. We must *believe* that we are one; we must *feel* that we are one; and we must *realize* that the fact of our *unity* is an infinitely greater fact than that of our diversity. Being *in* Christ, we are one, and we are so whether we acknowledge the fact or no; beneath all our differences there is an immense orthodoxy and a grand unity. In Him, and under His sole headship, we are essentially one. What we need is to so dwell on this glorious fact of our unity that it shall sway the imagination and sink deep down into the conscience. We want to be so possessed by it that we shall feel in our deepest soul that, in spite of our diversities, we are truly *one*—one in heart, one in aim, one in hope, one in Christ.

(2). But if we would realize this fully we must pray earnestly for another Pentecost. Our great need is an outpouring of the Holy Spirit—an outpouring such as shall unite our hearts in a passionate love to Christ and an all-absorbing interest in His kingdom. We need an outpouring such as shall lift our souls into a nobler region of thought and feeling and compel us to regard the points of difference between us as *infinitesimal* when compared with the points of agreement.

In 1868, when sailing down the Han, we came to a narrow part of the river, and studded with rocks. The captain turned the boat into a little nook among the rocks and cast anchor. I went out and asked him the reason. He told me that a freshet was coming down, and that he could not proceed till the channel was full. Mr. Wylie and myself went on shore for a walk. There we met an old man, with whom we had some conversation about things in general. We asked him how high the water rose in that part. "Do you see that rock in front of your boat?" said he. "Well, it sometimes rises higher than that." The rock stood out of the water thirty feet or more. We did not believe the old man; and thought he was trying to get some fun at the expense of our gullibility. We continued our walk. When we returned an hour or two later we found that the whole aspect of things had changed. The channel was nearly full, the rocks had almost all disappeared, and the high rock in front of our boat was on the point of vanishing. "Please come on board," shouted the captain. "We can start now." We obeyed orders, and in a few minutes we found ourselves sailing down the very heads of the rocks that had barred our way and threatened our destruction.

So we as missionaries are surrounded by many rocks which make navigation difficult. There is the rock Presbyterian, the rock Episcopalian, the rock Congregational, and other such denominational rocks. And there is the rock Anglo-Saxon, the rock Teuton, the rock Scandinavian, and so on and so on. But let the Spirit of God come down upon us like that flood, and all these rocks will be submerged. We shall be lifted above them and carried over their heads, and that in blissful unconsciousness of their existence even. "Less of self, and more of Thee?" "None of self, and *all* of Thee." That is what we want. Let us have that, and we shall have no difficulty in accentuating our unity.

One word in conclusion. The present need of union and of united action is very pressing. We are entering on a new state of things in China, and we are called upon to enter on new lines of action in many directions. If there ever was a time when a strong pull, a long pull, and a pull *all together* was needed, it is now. *United*, the

Protestant missions in China will carry everything before them. *Disunited*, they may accomplish something, but they will fail to fulfil their high and glorious mission to this people.

You will remember the negro's sermon. "Dear friends," said he, "there are three things to which I wish to call your attention. One is, the world is turned upside down; another is, the world must be turned right side up; and the third is, *we* are the men to do it."

So say I. "China is turned upside down; China must be turned right side up; and we are the men to do it." *Only let us be united. United, we can do it. Disunited, we cannot.*

The Emperor of China.

BY E. H. PARKER, ESQ.

IN view of the recent interview between Prince Henry of Prussia and the Emperor of China, it is curious to recall the very different reception accorded to Lord Amherst by the present Emperor's great grandfather, usually known as Kia King, 82 years ago. The story is best told in his majesty's own words:—

Bestowal of the following mandate upon the King of Ying-ki-li:—

Thy kingdom far away across the oceans proffers its loyalty and yearns for civilization. Formerly in the 58th year of Kien Lung (1793), when the late Emperor, his exalted majesty Divus Purus, was on the throne, thou didst despatch an envoy across the seas to Our court. On that occasion the envoy of thy kingdom most respectfully fulfilled the rites and failed not in form, for which reason he was enabled to bask in the Imperial Favour and to enjoy audiences and banquets, rich presents besides being conferred upon the mission. This year, O king, thou has again sent an envoy to be the bearer of an address and to deliver thy *quantum* of local articles. We, in consideration of the fact that thou, O king, wast genuine in thy respectful submission, felt deeply overjoyed, and following up the old precedents, commanded the official body to arrange for audiences and banquets, so soon as the envoy of thy kingdom should arrive, entirely in accordance with the rites of the last reign. As soon as ever thine envoy arrived at Tientsin, We commanded officers to proceed to that place and confer upon him a banquet there. But lo! when thine envoy came to render thanks for the feast he did not observe the proper ceremonial forms. We, holding that the petty subject of a distant kingdom

might well be excused for his ignorance of forms, gave special commands to certain great officers that they should, just as thine envoy was approaching the capital, inform him to the effect that in the 58th year of Kien Lung thine envoys, when saluting, in each case knelt down and *kowtowed* in due form, and to explain how impossible it was to make any alteration in the present instance. Your envoy verbally told Our high officers that when the day should arrive he would duly carry out both the kneeling and the *kowtow*, and that there would be no failure in form. Our great officers then made representations to Us to this effect, and We thereupon announced Our pleasure, directing that thine envoy should have audience on the 7th day of the 7th moon (26th August), and that presents and a banquet should be bestowed on the following day in the *Chêng-ta Kwang-ming* Hall; food being again conferred in the *Tung-lo* Garden. Leave was to be taken on the 9th, and on that day a trip to the *Wan-shou* Hill (part of the Summer Palace) was to be granted. On the 11th, presents were to be distributed at the *Tai-ho* Gate, and then the party were to adjourn to the Board of Ceremonies for a banquet. On the 13th they were to be dismissed, and Our great officers had given thine envoy full information as to the forms and the dates. On the 7th, the day fixed for the audience, thine envoy had already got as far as the gate of the palace, and We ourselves were about to mount the throne, when the chief envoy suddenly announced that he was very ill and unable to walk. We, holding it quite possible that the chief envoy should be suddenly taken ill, then ordered that the assistant envoys alone might be admitted. But the two assistant envoys also declared that they were in a suffering condition, a piece of impoliteness it would be impossible to exceed. We did not, however, visit upon them seriously Our displeasure, but that very day dismissed them back to their country, and as thine envoy never obtained an audience, it follows that neither could thine address, O king, be handed in, and that it remains in thine envoy's hands to be carried back. However, reflecting that thou, O king, hast submitted an address and offered presents, We opine that thine envoy's want of respect in proceeding to give interpretation to thy genuine feelings, is the fault of thine envoy; the respectful submissiveness of thyself, O king, this We right well discover, for which reason We make a point of selecting from amongst the tribute articles some maps, pictures, views, and images, which We retain in commendation of thy loyal heart; this being equivalent, in fact, to accepting the whole. We also present thee with a white jade "As you like it," an official chapter of kingfisher jade; two pairs of large belt purses and eight small ones, as a mark of Our tenderness. As thou art

removed exceeding far from the Central Flowerly Land, and thy sending envoys over this great distance is no easy matter; moreover, as thine envoy has not been able to adequately acquaint himself with the ceremonial observances of China, thou wilt not hear with pleasure of these divers discussions and argumentations. The Celestial Dynasty sets no value upon distant things, and does not regard as rare or precious objects any of the ingenious curiosities of thy land. Thou, O king, maintain harmony amongst thy people, and sedulously strengthen thy domain, treating alike the distant and the near; that is what best secures Our commendation. Henceforward no more envoys need be sent over this distant route, as the result is but a vain waste of travelling energy. If thou canst but incline thine heart to submissive service, thou mayest dispense with sending missions to court at certain periods; that is the true way to turn towards civilization. That thou mayest for ever obey We now issue this mandate.

Commands. When in the present instance Ying-ki-li country sent tribute, and the envoy landed on his arrival at the sea-port of Tientsin, We specially commanded Sulenge and Kwang Hwei to signify Our pleasure and confer a banquet, directing him, when the time should arrive for acknowledgments, to go through the form of thrice kneeling and nine *kowtows*, and if duly performed conducting him to Peking. Supposing he were unversed in the forms of etiquette, representations were to be made, pending Our pleasure; the boats in which he travelled were not to be allowed to sail away, but he was to return by the same route to Tientsin, and thence by sea to his country. But Sulenge and Kwang Hwei have deliberately disobeyed the imperial commands and brought him straight on towards Peking; they have, moreover, allowed the boats to go away on their own account; it is in this that their blame lies. But things having thus gone wrong, We once more commanded Hoshitai and Muktenge to go and meet the mission at Tung-chow, in order to rehearse the ceremonies. The limit of time was fixed at the 6th day of the 7th moon, and if by this date forms had been completed with, the mission was to be brought on further. But if up to that date forms had not been completed with, a report of impeachment was to have been sent impending Our pleasure. On the 5th Hoshitai and Muktenge sent up an evasive report, and on the 6th they brought the mission right on. At half-past one p.m. on that day We seated ourselves in the *K'in-cheng* Hall to give audience to the pair, and first enquired of them how the rehearsal had gone off. Taking their hats off and knocking their heads on the ground, they replied that there had been no rehearsal. Then We

asked them how it was, if there had been no rehearsal, that no report of impeachment had been sent in. Hoshitai said: "When they have their audience to-morrow they will certainly conform." It is in this again that their blame lies. After early breakfast at half-past six on the morning of the 7th We signified our intention to mount the throne and give audience to the mission. Hoshitai first represented that "the mission could not come along so quickly, but that on its arrival at the Gate he would ask further instructions." Then he represented that "the chief envoy was suffering from dysentery, and a little more time was wanted." Finally he represented that "the chief envoy's sickness had caused him to collapse, and he could not appear in audience." To this We replied that the chief envoy might return to his lodging, where medical attendance would be supplied for him; meanwhile the assistant envoys might be ordered in. The last representation then was that "the two assistant envoys are both ill too, but as soon as the chief envoy is perfectly well, they will have audience with him."

China is overlord of all under Heaven, and it is impossible to meekly tolerate this supercilious insolence. Hence We have sent down Our pleasure, expelling the envoy in question back to his country, but not otherwise punishing his grave offence. Kwang Hwei was at the same time commanded to escort him to Canton to take ship there. Since then We have learnt from other officers of the court, who have been admitted to audience, that the envoys travelled from Tung-chow right up to the palace waiting-room during the night, and that the envoy stated his uniform was behind and would not be here just yet, adding that it was impossible to see the Great Emperor in his ordinary attire. How was it Hoshitai did not represent these facts to Us at Our interview with him? And, if he forgot, why did he not make a supplementary representation later on? Or do it early the next day? Any of these courses would have sufficed. But not to have represented the facts at all up to the very moment of Our taking Our seat, places the offence of the pair in a graver category even than that of Sulenge. If they had represented in time We should have fixed another date for the audience, from which the envoys could then have retired, feeling that everything had gone off in due form. Who would have thought that stupid ministers could bungle matters to this degree? We really have no face to confront Our courtiers with, and there is nothing for it but to accept a share of the blame Ourselves. The offences of the four individuals in question will be dealt with as soon as the Board reports upon their deserts. Meanwhile We first signify this Our pleasure for the general information of all, here or in the provinces, including the Mongol princes and dukes.

Later on the Board advised, and his majesty's pleasure ran :— Sulenge is deprived of his presidency of the Board of Works and of his Captain-Generalship of the Red Chinese Banner; but as an act of grace he is given a third button, and will fill the lower office of Assistant-President to the same Board (the other three ditto, *mutatis mutandis*).

About the 20th of November the following decree was issued :—

To the Cabinet Council. Tsiang Yu-t'ien and colleagues report the steps taken in connection with the arrival of the Ying-ki-li tribute envoys at Canton and their return home. As the Ying-ki-li tribute envoys are unable to carry out the "thanking for banquet" forms, and as in the 58th year of K'ien Lung (1793) no banquet was given to the (Macartney) mission on its arrival at Canton, there was of course no occasion in the present instance to force a banquet upon them. The action of the viceroy and his colleagues, as now reported by them, in conferring upon the envoys three tables laid out with dinner, and also presents of sheep, oxen, etc., was highly proper. But touching the postscript, advising that another Imperial decree should be issued, setting forth in clear terms the serious want of politeness on the part of the said envoys, and leaving the punishment of them to the king of the said country, this is entirely unnecessary. As to the proclamations which the viceroy reports he has had prepared for issue to the trading ships of the said nation coming to Canton, We adopt the (Confucian) view "Mark, but do not talk about things beyond our ken," and We had already directed that no further steps be taken. Evidently the viceroy had not received the decree to this effect when he made these further representations.

To sum up. This matter was first of all bungled by Sulenge, and then a second time by Hoshitai. We on Our part have weighed the whole circumstances, administered a due admixture of kindness and severity, made return in excess of receipts, and in short done all that it was meet to do, so that the matter may now be allowed to drop. As the envoy has displayed such bravish deceit, even if an imperial decree were issued as advised, when he should get home he would of course conceal or distort the facts and concoct a story so as to gloss over his own blunders; thus the more dignified course is to let the whole matter slide.

When the tribute envoys reach Canton the viceroy in receiving them should read them a solemn lecture to the effect that their failure to carry out the proper forms, whilst charged with their sovereign's commands to come to the Celestial Court with tribute, is entirely their own fault; but that his majesty the Emperor in his benevolence and magnanimity, has refrained from chastising them, and has even deigned to accept some of their king's tribute and to

distribute objects of value in return ; that this is grace commensurate with the height of Heaven and the depth of earth ; that when they return home they must not fail to feel grateful. Add that "your country has hitherto traded at Canton, which therefore is the port fixed for your country. If in future there are any more tribute missions, they must invariably anchor at Canton, and there await the result of the report to Peking of the viceroy and the governor ; they must not go on to Tientsin, and if they do so, the authorities there, in obedience to imperial commands, will reject their advances, which of course means that your people will have all your travelling for nothing."

If clear commands are set forth to them in this fashion, they will of course experience a sense of fear and gratitude combined, and there is no need to enter into any discussion of right or wrong with them.

We have further reflected that when Ying-ki-li sent tribute in the 58th year of Kien Lung, application was made for permission to trade at Ningpo in Chehkiang province. But in the present instance their tribute ships, in going and coming, passed Chehkiang without coming to anchor there. This looks as though they had a special eye on Tientsin for trade, so as the better to carry out their monopoly schemes. The viceroy must, under no circumstances, fail to discourage them from coming to Tientsin and nip that idea in the bud, making it clear that even if they do go there, they will not be able to get their messages through. As to Poson (? Porson) and the other four, as they are all barbarian traders, and as the country in question is still allowed to trade, of course it is unnecessary to drive them all out, and thus rouse their suspicions, so that they can be allowed to remain as they like as the viceroy suggests.

Mr. Kataoka Kenkichi.

BY REV. H. LOOMIS.

THE President of the House of Representatives at the late meeting of the Japanese Diet was Mr. Kataoka Kenkichi, who was Vice-President of the former session and has been a member of every Diet since a representative government began. For a long time he was the Vice-President of the Liberal Party and one of its most trusted leaders. He is the representative of Tosa Province and an elder of the Presbyterian Church at Kochi.

The day before Mr. Kataoka left his official residence, a meeting for prayer and thanksgiving was held there at his invitation. This was attended by the other Christian members of Parliament, together with the Christians from Kochi Ken now in the capital and

several of his other personal and official friends, about forty in all. The Rev. Uyomura Masahisa led the meeting.

Mr. Kataoka said : " When I was first approached by my friends and urged to accept the nomination for president, I positively refused ; but when I came afterwards to think and pray over the matter, I felt that perhaps it was God's will for me to accept the position, and if so I ought not refuse, as God would surely also grant me the help necessary rightly to perform all the duties. With this faith and trust in God I accepted the nomination, and the fact that I have not, as I believe, brought discredit upon myself nor disgrace upon the office during my short term of service, is entirely due to the help which God has given me. On taking my seat in the House, it has been my daily custom, before beginning the business of the day, to offer up a silent prayer to God for help and to ask His blessing upon myself and upon the assembly. I feel that such a meeting as this on the eve of my leaving the official residence, is a matter of rejoicing and thankfulness."

The Rev. Mr. Uyemura and others also gave suitable addresses or led the meeting in prayer. It is, it is believed, the first time that such a meeting has been held in an official residence in Japan, and is therefore a most remarkable occurrence.

By the recent union of the Liberal and Progressive Parties in Japan a new party was organized that now controls the government. Finding themselves unable to carry out their policy the former Cabinet resigned and the leaders of the new or Constitutional Party were appointed to fill their places. The two most prominent officials are Count Okuma and Count Itagaki, who are men of high moral character and who have shown their devotion to their principles through much trial and great cost. Now they have achieved the object for which they have long contended, and that is a Constitutional Government in which is party control.

When the new Cabinet was formed it included the committee who had effected the new organization, and the question soon arose whether they should still continue their positions on the committee and at the same time hold office in the Cabinet. The matter was finally settled by the members of Cabinet yielding to the demands of the party and resigning their positions on the committee.

A new committee was then formed of two representatives from the Progressionists and two from the Liberals. One of the latter was Mr. Kataoka Kenkichi and the other is Mr. Ebara, who is the head of the Canadian Methodist school in Tokyo. The selection of two such men is a most remarkable fact as an expression of the confidence the people have in the religion which they profess and an indication that the Gospel of Jesus Christ has gained a strong foothold in Japan.

About three years ago the agent of the American Bible Society received assurance from the Prime Minister that a copy of the Bible would be accepted by the Emperor. It was arranged that it should be a joint gift of the three Bible Societies now co-operating in Japan.

After much delay it was given to His Majesty, and the following is a copy of the letter in acknowledgment of the same.

Tokyo, July 14th, 1898.

DEAR MARQUIS ITO.

I have now the honour to inform you that the copy of the Bible which the Rev. H. Loomis, on behalf of the American Bible Society, and Mr. George Braithwaite, on behalf of the British and Foreign Bible Society and the National Bible Society of Scotland, wished to present to the Emperor, has been presented to His Majesty, so please thank these gentlemen.

(Signed) VISCOUNT MITSUAKI TANAKA,
Minister of the Household.

Yokohama, Japan, August 1st, 1898.

Some New Phases of China's Greatest Scourge.

BY REV. WILLIAM N. BREWSTER.

THE Opium Question is about to assume new phases of importance, which it behooves every friend of the Chinese people to study carefully. The problem in the old China was perplexing enough, and we have failed signally in coping with it. But the new China will be even more under the terrible power of this pernicious drug than the old has been, unless wise and heroic efforts are made in the immediate future.

The writer lives in the Hing-hua prefecture of Fuhkien. Here the population is surprisingly dense. The fertile valleys and wide plain by the sea produce two crops of rice annually; but even this leaves not a grain for export, even to adjoining districts, and large quantities must be imported, or there is a shortage. Under such conditions the people have to work very hard all the year, as they cultivate a winter crop of wheat or hardy vegetables, in addition to the two crops of rice. These hard conditions of life and other causes have made them less addicted to the opium habit than any other people in the province. I doubt if ten per cent of the men use it. In the cities and market towns, of course, there is a larger proportion

than this. But right across a mountain range west, lies the large mountainous country or district of Daih-hua. I have just spent a week in that region, and have seen the Hing-hua conditions of life reversed and noted the consequences.

Here the population is sparse. There are fields enough for all, and when more are needed the mountain sides can be terraced in new places.

Only one crop of rice a year is cultivated in these higher altitudes. Here the water does not have to be pumped or dipped or carried to irrigate the fields. It runs down the mountain-side from terrace to terrace. Rice does not need to be cleaned by the laborious process of the plains; but cheap little water-wheels do it with almost no labor or expense. Bamboo and oil-producing berries grow without cultivation. Nature has been lavish in its provision for these people; but I have never seen such universal wretchedness as I have witnessed here. The comparative idleness for eight months of the year, and light work of cultivation, has developed a degree of vice that is simply appalling. Womanhood is debased beyond conception. The general testimony is that 90 per cent, or more, of the men are given to the opium-habit. Why this difference in adjoining counties? Idleness breeds vice, and when easy ways of making money give the people the means of indulging, in the absence of all moral restraints of religion and society, the results seen are inevitable.

Here is an object lesson from which it would be well for the would-be reformer of China to draw the plain deductions, and seriously set about it to cope with the new problems before him.

The opening of the water-ways, of mines, rail-roads, all the changes which are already upon us, means that the prices of food and the scale of wages in China will speedily rise to those of Formosa, Hongkong, the Straits Settlements, and Japan. When that time comes, and the Chinese coolie earns 40 or 50 cents a day, and the farmer in proportions vaster than anything yet dreamed of, unless this fearful havoc is stayed, unless this traffic in human poison is prohibited or effectively limited before that time, China's so-called prosperity will be her ruin.

Another feature of the opium-habit has grown up in this province of recent years.

Morphine was used years ago as a means of gradually breaking off opium. Soon it was found to be cheaper and more convenient than opium, so that gradually a large traffic in it has grown up. It is sold to native medicine shops in the interior by large shops in Foochow and Amoy. When it was used only in the form of pills, it was bad enough; but some five or six years ago the poor victims of the

habit found out the use of the "*hypodermic syringe*". Foreign instruments were purchased, and, later, native silversmiths learned to make a very good imitation. With these needles they inject the morphine from one to ten times a day. The chair-coolies in Daih-hua are universally addicted to it. Rev. T. B. Owen, the only foreigner who lives in the county, says he knows of none who do not use morphine in this way. At first they inject on the arms. This is continued until the flesh is a putrid mass that is sickening to behold. Then other parts of the body are treated in the same way—the legs, the breast, and even the back. Ordinarily they take three injections a day, but I have heard of cases that do it every two hours. Soon it is found necessary to take it internally also, as the drug becomes less effective. And there are many who take both opium and morphine in all three ways—by injecting, swallowing, and smoking. The rottenness and degradation of body and soul of such is indescribable.

Another phase of the question was brought out in a timely editorial note in the RECORDER for May. The preoccupation of vast stretches of rice land by the poppy, in several provinces, is having a marked effect upon the price of that staple Chinese food. If it continue to increase, the empire cannot feed its enormous population; and the common people cannot afford to eat imported food.

Will the leaders of the Anti-Opium League permit a suggestion or two? If that organization would memorialize the Imperial government upon this subject, it is not improbable that some steps would be taken to restrict the growth of the poppy, upon the ground that its cultivation was raising the price of food and threatens to cause riots, if not rebellion. The Chinese government is theoretically "paternal", and to some extent practically so. When there is a scarcity of rice in some districts in this province, it is common for the magistrates to restrict the growth of sugar-cane. For a year, the officials in Hing-hua have sought to deal with the present comparatively abnormal price of rice by buying up a few thousand piculs and selling it in small quantities at reduced prices. They have even arrested and severely punished dealers for selling at high prices, but all in vain. As the rise in price is practically universal, and the officials have good reason to be alarmed by it, as rice-riots have already occurred in some places, it is almost certain that such a memorial to the Imperial, and also to the Provincial Governments, would at least receive a most respectful hearing and be given careful consideration.

Another memorial might be presented asking for the prohibition of the importation of morphine. This drug is eight or ten times

as deadly as opium. It is used for exactly the same purpose. It comes into the country as a medicine, and is thus free from duty. If for no other reason than this loss of revenue, the government would find it to its interest to take the matter in hand. Statistics could be secured from Customs Reports that would prove the enormous quantity of this drug that is being imported, and where financial interest and moral welfare are one, it is generally possible to induce even governments to do the virtuous thing.

Chinese Uranography:

OR

*Direct Proofs that Primitive Astronomy is of Chinese Origin,
and that it has been borrowed from the Chinese Sphere
by the Ancient Western Peoples.*

BY PROF. GUSTAV SCHLEGEL.

(Summary of the above).

IT has seemed to us useful to briefly recapitulate the results obtained by our researches, because the lengthy and detailed explanations into which we often have been compelled to enter must necessarily have often caused the reader to lose the thread of our statement.

PART I.

We have first proved that none of the methods used so far to explain the Chinese sphere could succeed because of not having gone to a sufficiently remote antiquity. Afterwards we have shown that the agreement between the sphere and the natural facts, which it symbolizes, cannot have taken place except about 17,000 before our era; and that this epoch is corroborated by the ancient Chinese traditions.

In our Second Book, we have explained the origin and the signification of all the Chinese star-groups named during this epoch.

We have also proved that the primitive Chinese had made a third division of the sphere, in the year 14,600 before our era, because the first and second divisions were no longer sufficient. Also we explained the asterisms which date from that epoch.

We have described and explained the asterisms named during the historical and modern epochs.

The Fifth Book finally discusses the zodiacs and proves that these zodiacs are a Chinese invention and go back—the 1st, the

duodenary zodiac, 14,700 years; and 2nd, the zodiac of 28 beasts, to about 3,000 before that time.

In the second chapter of this book, we have treated of the sun, the moon, the five ancient planets and the four so-called modern planets, borrowed from the Hindoo astronomy.

The researches contained in this first part of our book have given the result that all the asterisms of the Chinese sphere are really of Chinese origin, because they only suit the Chinese system, and that these asterisms form a calendar regular, uninterrupted and clear for the different epochs, in view of which they were named. Consequently the asterisms which are found in the spheres of other ancient peoples, and which are identical with those of the Chinese spheres must have been borrowed by these nations from the Chinese.

PART II.

In the First Book we have proved by a consecutive comparison that in reality the ancient peoples of Western Asia and of adjoining Africa had borrowed most of their asterisms from the Chinese sphere, modifying them for their special wants and putting together several of these asterisms into larger groups or constellations so as to adapt their number to the 12 divisions of the ecliptic, as well as to the 36 *decan* (divisions of 10 degrees) which preside over the degrees of this circle.

We have also shown that these peoples, especially the Egyptians, have added to these groups several other constellations which fitted their country and climate; and we have attempted a plausible explanation of the names and meanings of these asterisms.

The Second Book contains in the first chapter the geological data in favour of the antiquity of the Chinese race, as well as the account of the Chinese and Tibetan traditions which seem to strengthen (corroborate) the researches of the geologists in Europe and favour the hypothesis of Alexander von Humbolt, concerning a sea which is said to have separated Asia from Europe during the last geological epoch.

In the second section of this chapter, we have given the historical details of the great flood (inundation) which Yü remedied under the reign of Emperor Yao; also a description of China at that time and of the native savages with whom the Chinese came in contact.

We have shown therein by historical proofs the high antiquity of the Chinese civilization at that time, since the aborigines of China, whom the Chinese styled savages, existed already in the iron age, and had left behind the ages of bronze, of polished and

of cut stone. We also noticed the discoveries of instruments of the stone age in China, as well as the petrifications and petrified men which are said to have been found there.

The third section contains a comparative study of the condition of the primitive Chinese and of that of pre-historic man in Europe and of modern savages. In this study we have demonstrated that the civilization which was attained by the pre-historic Chinese is altogether consistent with the high antiquity to which the epoch of this uranography goes back.

In the second chapter we have tried to prove how and by which routes the learning and Chinese sciences, especially that of astronomy, could reach the West, as well during the historical as pre-historical epoch; and how they reached America also.

The principal results which we have so far reached in this work may be summarized in the following propositions:—

I. The names of the constellations which we have on our globes, such as have been transmitted to us by the Egyptians and Greeks are not suitable—with a few exceptions—to any of those peoples of antiquity to whom scholars have tried to ascribe them.

II. The names of the constellations and asteroids on the Chinese sphere belong exclusively to the Chinese and go back to about 17,000 before the Christian era.

III. As these names of Chinese asterisms are nearly all found on the Western globes, they must have been borrowed from the primitive Chinese sphere by Western peoples who have added to it *for their own convenience* a few new constellations.

IV. The antiquity of the Chinese uranography is corroborated by the testimony of tradition and Chinese history as well as by the scientific researches of European geologists.

We end by observing that we have in this book presented our explanation of Chinese uranography under the title of "Hypothesis," not because we doubt the basis of our work, but because remembering the advice of Voltaire: "I can assure you that if I had made a discovery, even if I believed it unshakable, I would proclaim it under the modest livery of doubt."


Scholars will judge whether we have demonstrated and proved our "Hypothesis" in this book, and if consequently it deserves to be raised to the dignity of "Scientific Fact."

MARIE S. JAMES, *Translator.*

N.B.—This translation of Prof. Schlegel's "Summary" may suggest to some, who are craving for a solution of the problem of the genesis of the Chinese and their history, a fine field in which to exercise their investigations.

One Bible or Three?

BY REV. CHAUNCEY GOODRICH, D.D.

HINA has been called the land of millennial ruts. It is no less the land of bewildering variety—in language, in religion, in customs, in dress, in methods of business, in exchange of silver, in everything. Does one travel into the interior a thousand miles, he finds a new method of reckoning exchange and new weights for silver, almost for every new district. Even the coiffure for women's hair changes from place to place, till one place in Shansi seems literally to be the 'land shadowing with wings;' the hair being coiled into two wing-like projections from the head.

Even in mission work something of the same bewildering variety appears. The different terms is the first thing, perhaps, to strike the new missionary with wonder. One mission choose Shên, the generic term for God, and will have no other. Another is equally insistent on the use of Shang-ti, and pleads not only historical usage, but also the dignity and popularity of the term. A third selects a coined term that has been settled upon by the Catholics after a long season of bitter controversy, while now and then is found an eclectic using all the terms without trouble either to his conscience or to his linguistic sense.

The methods of evangelism are widely different; sometimes making the truth as presented to the higher and lower classes seem like two Gospels, or rather the one a Gospel and the other a sort of mosaic formed of Confucian ethics, Chinese custom, and stray bits of Gospel worked in.

What a variety in Hymn Books, already numbering a score and more, written not only for different dialects, but also with different conceptions of language, rhyme and rhythm! So strangely does China seem to have been affected, by that tower of bad memory, that not language only but almost everything else should become a tangle of variations and contradictions. What wonder that there should be, in this land of transformations and permutations, not three but many Bibles!

In the July number of the *RECORDER* there appeared an article with the caption of this paper. But why limit the number of Bibles to three? Besides the numerous versions for the various local dialects, for the need of which there is no question, and for the continuance of which the author raises no discussion, there remain two principal versions in the classical (*Wên-li*) style, which have been used by the last two or three generations of missionaries, and

two versions in the Mandarin, while there are now in process of revision at least six different versions—three of these the work of two individuals, each of whom feels called upon to labor single-handed, and three others the work of as many committees created by the last conference. Why not have written One Bible or *Ten*?

Leaving, however, the discussion of the number of versions in the field, and the consequent and greatly increased difficulty of securing One Bible for China, let us consider a few questions suggested by the article. And the first question that emerges for discussion is,

What version or versions of the Bible are needed for wide circulation in China? It goes without saying that there must be a version in the classical style for the scholars of China. It is the classical style alone that gives to China a universal language, and it is only through this medium that the Bible can be given to the whole empire. The necessity of a version in the Mandarin Colloquial, which is spoken by more than two hundred millions, an eighth of the people of the globe, is equally obvious. These two versions must take their places side by side. Is there a distinct call for a third version? So the action of the conference seems to show. Besides the great field where Mandarin is spoken, and for which there can be no special call for a third version, there still remains a large section of country, whose people equal in number the whole of North America.

The arguments for an Easy Wên-li version, as we understand them, are principally two: 1. Those who can be called scholars, and who can read understandingly the higher style are comparatively few, while there are multitudes of men who have studied in the schools a few years and who can understand a simpler style. The scriptures are thus brought to many millions of persons who otherwise would have no Bible which they could read.

2. A second reason urged for a third version is that in many places the Bible in an easy classical style may be read aloud in religious services and understood by most of the congregation. This would be an immense advantage where there is no colloquial version, and sometimes an advantage, perhaps, where the colloquial is a low patois, scarcely worthy, as may be thought, the sacredness and dignity of the Scriptures. We do not argue this question here, but simply state it with the addition of a little sigh that this third version in Easy Wên-li seems to necessitate a somewhat higher style for the other Wên-li version. The question of having this version was settled by the conference, and we are glad to know that the work upon it is being carried on with great persistence and enthusiasm. The parts which have appeared are admirably rendered, being in good style and faithful to the original.

Just here it may be added that even the writer of "One Bible or Three" concedes the right of these three versions to live together; only he would have the American Bible Society taboo the version in the higher style. Meanwhile he thinks of this work as a (slight) revision of the Delegates' Version, and apparently takes comfort in the hope that it may be published only by the British and Foreign Bible Society and be wholly or chiefly used by our English friends and their congregations! Or does he think of these editions issued by the British and Foreign Bible Society as accomplishing their mission on the book shelves? For a little farther down he writes: "The six million copies of the Delegates', already distributed among the eighteen provinces, will yield a glorious harvest, but *after this* prophets and apostles will speak in the language of the people!!" But what a method of securing One Bible for China!

A second question suggested by the article is, *How shall the project of One Bible for China be initiated?*

The answer is obvious. It can only be initiated by some such gathering as that of the great conference of 1890. Here was a large body of men representing all the nationalities and missions working in China, and here, if anywhere, can we hope to gain a general consensus of opinion, crystalizing into form and issuing in definite and well-matured plans for work.

All who attended that great meeting cannot forget how the interest of the conference culminated in this central question of One Bible for China. Outside the general meeting also the most earnest attention was given to the elaboration of the plan in numerous meetings of committees specially appointed for the purpose. The final result was one of enthusiastic harmony and glad thanksgiving. Three committees were created for revision work, with a sub-committee for the unification of versions, and three executive committees were appointed for the election of members of these committees and for other business necessary to the prosecution of the work. Here is a basis for hope that we may some time have One Bible in China.

A third question suggested by the above article is, *What is the work outlined by the Conference and attempted by the three Revision Committees?*

The writer of "One Bible or Three" understands that the High Wên-li version is to be simply the revision (a slight revision) of the Delegates' version. So it was at first spoken of in the conference and in committees, almost as if there were no other Wên-li version worthy of mention, and indeed as if this version was almost perfection itself, needing only a few slight touches, like the last finishing strokes of a picture! Such, however, was not the final thought of the

conference, nor is it the thought of the High Wên-li Committee—should we except one member?—who are doing most careful critical work in revision, *precisely the same work as the members of the other two committees.*

And just here it may be noted that it is only by such critical revision of *all* the versions that there can be any hope of the three versions being unified, and of having at length 'One Bible in China.' Any less thorough work would leave a mass of inaccuracies and discrepancies.

A few farther words on the kind of work which is being done by the members of the three committees. It is precisely the same kind of work which was done for our English Bible by the Revision Committees of England and America, nothing less than the critical examination and revision, clause by clause, and word by word of the entire Bible. That work is certainly the greatest task ever undertaken by any of the revisers and a work that is accepted by them with a feeling of deep responsibility, yet withal of glad hopefulness. It is a work to which the revisers are giving a large part of their time and strength, and upon which they must do a considerable portion of their entire life work. The result will appear in due time, and we can only hope that the same faithfulness to the original may appear in these versions as in the English revision, while the utmost care is bestowed upon the language that it shall be in good idiomatic Chinese.

When the whole work is complete, it will be still as three versions. Can we hope for anything like unity in them? Just here perhaps we may quote once more from "One Bible or Three." The writer says: "There are now three companies of revisers, making three distinct Bibles without the slightest reference to each other's labors (!)"

So far as the above statement is true, it is the misfortune of the revisers in commencing and carrying on the work simultaneously. It is in no sense the fault of intention. The members of each committee are anxious to secure at the earliest possible moment any work that is done by the other committees, and they bestow much pains in comparing such work with their own. However, it must be written that the time for the unifying of the versions has not yet come. That work must be done by the special committee of three created by the conference for this very purpose, a committee already chosen, and consisting, as before stated, of one member chosen from each of the Revision Committees.

The committee will commence its work as soon as any portion of the New Testament is printed in all of the three versions, and will continue the work, it is hoped, through the entire Bible. The work

of the sub-committee of three must of course be referred back to the three committees, which must have meetings together—perhaps one meeting for the New Testament—to settle finally the text.

As will be seen at a glance the work of unification alone will be no inconsiderable task, lightened, however, we will hope, by the close and careful rendering of each committee, thus bringing the versions close together, even before the final comparison. But so we will hope that we shall have, by and by, One Bible in China. *Three versions, and yet One Bible.*

Most earnestly do we unite with the esteemed author of the article referred to in humble prayer for this consummation. Meanwhile, as the work slowly progresses, may the revisers bespeak the patience of friends watching for the speedy conclusion of the first part of the work. May we also ask for the prayers of all that the revisers may constantly receive divine illumination and a daily anointing of the Holy Spirit.

Western Hill, near Peking,

August 8th, 1898.

The First Church in Hunan.

BY REV. W. H. LINGLE.

(Concluded from September number.)

NO move was made about the chapel for another year. In April, 1896, the lady physician of our station, my wife and I proposed to visit the Christians, both men and women, in Lin-wu and Kia-hwo and hold classes for instructing them in music and Christian doctrine. The doctor could also find plenty to do along her professional line. When we reached Lin-wu no inn was willing to take the ladies in. I secured a place for them for one night in the home of our personal teacher. Having the lease to our chapel, and also the deed for it, with me, I went to the Yamen and presented them to the official, stating that we had come to his honorable place to tarry for a few days, and having no other place to lodge, could he not give us possession of the building which we had rented two years before and of which there was the lease and deed. I certainly had a right to occupy the building, he said, and the blind miller had no right. He said he would give me possession next day. My wife and the doctor were sheltered for the night, and I found lodgement in an inn some distance away. I was about to retire to rest, when word was brought to me that there had been a mob and my wife had

been badly beaten. I was not long in reaching the place of disturbance, passing through the streets full of people armed with spears, knives and clubs. They tried to scare me by yelling "kill, butcher, beat" and calling me all names that the Chinese language is capable of. I took no offence and made no reply, and was not disturbed. I was glad to find that notwithstanding the great crowd and much disturbance no one had been injured. The mob had forced open the door to the ladies' room and demanded that they should take their departure. There was no place to depart to at that time of night, and with such a mob as filled the street outside, it was very risky for even a man to try to pass through. I demanded that the ladies should stay where they were. Soldiers came and dispersed the mob and stood guard for the night.

The attack was as much on the family that had taken us in as on us ourselves. It being a large and wealthy family, we were getting too much influence among them, and the populace decided to put a stop to it. This family has always remained friendly to us, and I think they paid money to the mob that night to keep it from destroying their property and attacking us. The day following we were given possession of our chapel. The blind man was moved out and we moved in. There we remained for one week. The doctor treated many patients. I sold and distributed tracts and preached every day. We had petty annoyances every day and night; tiles on the roof were broken and doors and windows broken in by stones, liquid manure poured about our door at night, but no mob. We decided to move on to the next station, Kia-hwo, for we were about at the limit of endurance under such strain. We took our departure at noon and found shelter at night in one of the dirtiest inns to be found in China. In the morning, two of the Christian men from Lin-wu overtook and reported to us that before we had gotten out of the city a mob gathered, tore down the chapel to the foundation and carried away every brick, tile and board. They had made sure this time that we would never get possession again. After the chapel was destroyed, the house of every Christian was attacked and partially demolished. Every Christian was driven from the city and robbed of everything he had not been able to secrete. Men, women and children had fled in all directions; some to the mountains, the most of them to our mission stations in Kwang-tung, and these two men had followed us. We went on to Kia-hwo and decided not to stay if there was any likelihood of bringing down such a storm on the little band of believers there as we had brought upon those at the place from which we had come. They all said there was not the least danger, for us to have no fear, but stay as long as we could and teach them the Gospel. After resting one

night, I decided that I must go back to Lin-wu and see what could be done for the scattered flock. One of the Christians had written me that I must not return there, for placards were posted in the city that I was to be killed if I returned, and any one giving me food or lodging was to be treated as they had treated the Christians. I had little fear of being killed, and as for food and lodging that was unimportant. Leaving soldiers to guard the ladies during my absence, I started back on foot to Lin-wu, taking my servant with me that he might go and get food and bring it to me if I could not get it myself. We walked the thirty miles without stopping for food, reaching the city just at dark as I had planned. After going to the chapel and down the street to the houses of the Christians, and viewing the ruins, I went to the Yamên and presented my card and passport. No one would receive them, and it was reported by the soldiers at the door that His Honor was absent. Another reported he was asleep, and still another that he had public business and could not see me. I insisted that I must see him, for I had come 90 *li* that day, had nothing to eat and no place to stay all night, and I could not stay hungry in the street. There was no one who would receive my card, so I went to the main door and knocked for admission. Instead of opening, those on guard began barring the door against me. While they were busy there I went to the side door, humbled myself and entered. I knew where the audience room was, for I had been there before. Entering there I again presented my card and requested that it be presented to the official; no one would take it. I took a seat and decided to rest awhile. I was ordered out and would not go. His Honor had sent word that he could not see me that night, so I must go. I had no place to go, so I would sit there and wait for an interview in the morning. I would not be allowed to sleep there; all right, I would sit there without sleeping. They had never seen such a display of rudeness and stubbornness; when not allowed to come in, I came in; and when ordered out, I would not go. After sitting for quite awhile, and being gazed at by the crowd that was gradually increasing, the official appeared unannounced, but I rose at once to greet him as politely as I ever had done before. He was in a rage, and forgot his usual politeness, announcing to me, without seating himself or inviting me to a seat, that he would have nothing to do with me. I calmly began to state that this was a matter which must be settled by some one, and I had come to see him and see if he and I could not arrange matters some way. No, he would have nothing to do with it. I told him that was all I wanted to know; if he would not attend to the matter, I would have to appeal to some one who would. He took his leave of me, and I sat down again to wait for the morn if necessary. One of the

assistants invited me to his room, and I went. We talked over the trouble, and I told him I did not see why His Honor should be angry at me, that I did not mean to offend him in anything, but had come in a friendly manner to see what could be done, for this concerned both him and me. I then drew from my pocket a paper, upon which I had written what I thought ought to be done: first, the chapel rebuilt; second, the houses of Christians repaired and they reinstated; third, a small amount paid for losses sustained by Christians; fourth, punishment of the leaders of trouble; fifth, a proclamation issued stating our rights to the chapel and giving protection to those who united with the church. The assistant asked that he might take the paper and show it to His Honor. I was willing, but stated that there was no use, as he had heard what he said to me. He insisted on taking it, and I consented, which I meant to do after he had besought me sufficiently. It was not long before he returned and said His Honor would be pleased to do as I had requested. I told him that certainly could not be, for he had just stated by word of mouth to me in the presence of them all that he would have nothing to do with it, and I should take him at his word. The assistant again disappeared, and in a short time returned with an invitation to me to come and see the official in his audience room. Being escorted into his presence I was received most graciously; the bows being just as low as though we were the best of friends and the episode of a short time ago had not occurred. I took my seat at the place of honor after much apparent reluctance and received most profuse apologies for the manner in which I had been treated and deep regrets on account of the disturbance that had taken place. He assured me that all would be done as stated in my written request. I inquired when would the houses of the Christians be repaired and they reinstated? He said, in ten days. I replied that that would just suit me, as I would have time to let those know, who had been driven away, and I myself would be back through there in ten days and see that things were all right. His Honor ordered me my evening rice, which was especially good, as I had walked the thirty miles without stopping to eat, and it was then late at night. The assistant was ordered to find a place for me and my servant to sleep, and we said good-night. I was lodged in an old temple outside the Yamên, where no doubt many beggars before me had found shelter. It was a cold rainy night in April, and a board to lie on with my steamer rug over me made a good bed. I slept from exhaustion rather than because I was warm and comfortable. Rising with the break of day I started back over the road I walked the day before; stopping at an inn by the way for my morning rice. There had been no disturbance

at Kin-hwo during my absence, and the ladies found their hands full, treating patients and instructing the Christian women who were most eager to learn. During the ten days we remained there, some women, who had hardly known a character before, learned to read the whole Gospel of Mark in character and a goodly number of hymns besides. I have never seen women more eager for knowledge or learn more readily. The ten days being past we started home by the way of Lin-wu. The ladies were in chairs and I walked, as I usually do on all my tours. When we approached the city the chair bearers refused to carry the chairs through the city. A road was found on the outside, and I walked into the city and to the Yamên to see if promises had been kept. I hardly expected they had. I found that it had been according to my faith. Nothing had been done by the official at all. Some of the houses had been taken possession of by outside parties and were being repaired. The claim was made that the Christians were not the owners and had no deeds to the property. I told the official that there was no need of our wasting words. I would go. I went on through the city and overtook the chairs. Several of the Christian men were with them. I asked them if they had deeds to their houses, and they said yes. Could they produce them? They could. I told the ladies to go on on their journey home and I would go back and make another attempt. Three deeds were secured, and I took the owners themselves to the Yamên and to the official and had them shown to him to prove that the houses were theirs and not the parties who had taken possession and were making the repairs. His only reply was: yes, they are yours; go and occupy them. Argument was in vain, that unassisted they could not take possession. An escort was given me, and I took my final leave of the official till he sent for me. Returning to our station we found about twenty-five refugees from Lin-wu, to be sheltered and fed by the missionaries themselves. Something must be done, for we could not support these people indefinitely, and after careful deliberation it was decided that we ought to appeal to the government. This was done through our American Minister in Peking, Consul-General in Shanghai and Consul in Hankow.

The Tsung-li Yamên instructed the provincial officials to settle the matter, and it was done in a most satisfactory manner. Our chapel was rebuilt, giving us a new one instead of the old; the houses of the Christians repaired and they reinstated; a small indemnity was paid to a few for losses sustained; the leaders of the riot were punished and put in prison for two months; a proclamation was issued, giving us protection and to all converts. This was the end of persecution there. The official was at a great deal more expense than he would have been had he done as I privately besought him to

do. I told him he could blame himself and not me, and he acknowledged his mistake. I have visited the place since, at pleasure, and remained in the chapel for weeks at a time without the least disturbance. I can go on any street to any inn and stay all night or get a meal, whereas before I could not have secured a bowl of rice for a dollar. The church acknowledges that the persecution was a great benefit to it. Those who were scattered went everywhere preaching the Gospel. Some who fled to the mountains never returned, and they have started a Christian colony there, which is now the most zealous part of the Ling-wu Church.

Through this little colony the mountain people have heard the Gospel. Some have already been baptized and received into the church, and there are other inquirers. Our rights have been established in this part of Hunan. The people are now friendly, and any mission might secure property and establish a station with resident missionaries without much fear of molestation. Our Presbyterian Mission has not done so, because of lack of men and money.

Lien-chow, China.

*Missionary Conference held at Kuling, Central China,
August 22nd to 25th, 1898.*

Chairmen.—Rev. G. JOHN, D.D., and Rev. S. I. WOODBRIDGE.

Secretaries.—Rev. C. E. MOLLAND and Rev. GEORGE A. HUNTLEY, M.D.

Monday, August 22nd.—Morning Session.

After a devotional service conducted by Rev. D. W. Nicholls, Rev. S. I. Woodbridge took the chair and called upon Secretary Mr. Molland for report of committee appointed to make arrangements for the Conference. The report was adopted.

Rev. G. JOHN, D.D., delivered an address on "The Present Aspect of Missionary Work in China as viewed from the Evangelistic Standpoint."

He referred to the wonderfully changed aspect of the work in China since his arrival in 1855. Missionaries were then limited in their itinerations to the ground they could cover in twenty-four hours. In those days Kiangsu was as much a closed province as Hunan is now. Before leaving Shanghai he commenced a work in Soochow. Dr. Williamson settled at Sungkiang with his family, and he (Dr. John) did the same at Pinghu. Thus it was their privilege to establish the first "inland mission" in China.

In 1861 he opened the work in Hankow, which was then the furthest inland station. In 1868 Mr. Wylie and himself undertook a five months' journey in Hupeh, Szchuan and Shensi, a journey of 3000 English miles. In all that time they met neither missionary nor convert. But what a change was seen there now! And such is the change everywhere. The provinces are all open, except Hunan, and Hunan is opening rapidly. Missionary stations are found east, west, north and south of that anti-foreign province. In the past twenty-eight years the missionaries have practically taken possession of the whole land.

But although success had attended their efforts, nothing startling in connection with the work had occurred until recent times. Now hundreds and thousands in Manchuria, Fokien, Hupeh and Kiangsi were flocking into the Church, and this revival would probably cover the land. The speaker then instanced the work in Kinsan, T'ien-men, Yün-mung and Hiao-kan, and spoke of its wonderful growth. In some places the natives had repudiated idolatry and had invited the foreign missionaries to visit them and test their sincerity. The work in other places had taken a new start after twenty years' labour, and the results in both cases had been a striking answer to prayer. As to the sincerity of the converts they had been tried and proven. Their character and standing on the whole was excellent, and those received as a result of this great revival were as good, to say the least, as those received on old methods. Their gifts might be taken as an instance of their sincerity, and several illustrations of their liberality were given.

He considered the revival was to be ascribed in a great measure to the daily preaching carried on so continuously and for so long a period at Hankow. Book distributing also had much to do with it. Christian books and tracts had been found in far away places, that had been obtained in the Hankow chapels or from colporteurs, and in some cases they bore evidence of careful study. Some of them had been kept by the speaker as trophies.

The attitude of the officials had something to do with it, and their friendly attitude he ascribed to the degradation of the Szchuan Viceroy and other officials.

Applicants for membership might be divided into three classes:—

1. Those who are actuated by pure motives solely. This class was not very numerous, and was easy to deal with.
2. Those who are actuated by false motives solely. This class was also easily dealt with.
3. Those who are actuated by mixed motives. They should be taken in hand, enlightened and converted.

From the latter class many bright gems had been won. Even the Apostles were actuated by mixed motives up to the crucifixion, but Christ did not reject them on this account. He dealt patiently with them and led them onward and upward. When the Holy Spirit came down upon them at Pentecost the lower motive was burnt up and the higher motive became regnant in their hearts and lives.

The present was a magnificent opportunity, and woe to us if we neglected it. He looked on the Church as a hospital. We should admit all who felt their disease and wished to be cured. The Church at Corinth was a hospital, and a very badly ventilated hospital too.

Be straight in dealing with candidates, he said; don't be in a hurry to baptise; don't receive Roman Catholic renegades; engage trustworthy natives; avoid lawsuits; come to an understanding with each other; define your boundaries and keep within your respective spheres. Don't interfere with the sheep of another fold; don't employ a convert without the hearty consent of his pastor. Make the Chinese understand we are "all one in Christ Jesus." Have no selfish or private ends. Let God's glory be the first consideration.

He referred to his forty-three years' service as a missionary, and said if he could multiply the years by ten he would give all for China. He did not feel disappointed as a missionary. His advice to all who feel disappointed is, take a broad view of the work and stick to it long enough for the spirit of the work to enter into you, and your disappointment will vanish. Suppose Morrison could visit China in these days. Would he know it? Do you think his first words would be, "Well, I *am* disappointed." No! no! his heart would thrill with wonder and joy. He would exclaim, "the Lord hath done great things for us, of which we are glad." Men have disappointed us, methods have often disappointed us, attempts have often disappointed us, but the work has not disappointed us. Its progress has been wonderful in the past, but the prospects were brighter to-day than they ever were before. Let us thank God and take courage. Let our watch-word be, Onward! God is marching on. Let us follow Him.

Rev. J. N. HAYES, of Soochow, addressing the Conference upon the same topic, said the first message flashed from Annapolis to Washington, was sent by the hands of a young woman, and contained the words: "Lo what hath God wrought?" This expresses our feeling when we think of what has taken place in China. In 1847 there were not twenty Christians in all China. Contrast the present

time. The speaker said that in Soochow they had experienced no boom as they had in Hankow, and people there are not pressing into the Church. This is no cause for discouragement, as God had promised "I will give Thee the heathen for Thine inheritance." God's work is slow that the foundations may be firmly laid.

The aspect of work in Soochow is practically the same as it was twenty or thirty years ago, though there are signs of awakening. There are difficulties at every step. Satan does not willingly relinquish his hold on China.

The speaker said that in his limited experience the revival in China was not the result of conviction of sin.

He emphasized the need of Christian unity among us, and in concluding said that we needed wisdom that we may be faithful, that we may be kept near to Christ, that we may not be actuated by motives of success or praise from the home Churches, but with a single eye to the glory of Christ.

The meeting was then opened for discussion.

Rev. D. W. NICHOLLS said he had been in the midst of a successful work similar to the one Dr. John had described in Hupeh. He had never taken up a lawsuit. One thing he did which had called forth severe criticism from some and hearty congratulations from others, was the issue of a proclamation setting forth the design of the Christian Church. The officials had accepted copies of the same and had since issued it as an official proclamation. The speaker said he could have taken in and baptized this year at least 3000 people, but had actually received about 150, though about 700 others have entered their names as probationers.

He spoke of the great demand for books. Had sold as many as fifty Bibles in one day. Has sold Bibles to nearly all the officials in the Nan-ch'ang prefecture and has several orders in hand for books of good binding.

The speaker testified to there being a spirit of inquiry for Bible truths never before known in the history of missions in this country.

He had refused the application from 500 Roman Catholics residing in one village to join the Church.

He thought the best way to deal with an inquirer, if you suspect his motives, is to get him to pray. In many cases he will either go out or be convicted of sin.

Rev. E. S. LITTLE asked a question as to what period of time work had been carried on in the stations referred to in Dr. John's address?

Dr. GILLISON, in the absence of Dr. John, said that the L. M. S. had carried on work in Shao-kan for twenty years and in King-san for about five years.

Mrs. REEVES, of Kuang-si, said that Kuang-si was a closed province no longer. There are twenty foreigners already, either working in the province or on the border preparing to go in. She had travelled much in the province and had never been insulted yet.

Rev. G. W. PAINTER, referring to the large numbers recently added to the Church connected with the London Mission in Hupeh, said that in his own experience many had been unwilling or unable to learn after admission to the Church, and asked if the London Mission had a similar experience in the revival referred to?

Dr. GILLISON in reply gave some interesting incidents showing that progress had been made by those converts in a remarkable degree and said that the progress had certainly not been less than in those who came in by the slower process.

Mr. PAINTER again asked if protection of any kind is extended to these converts.

To which Dr. Gillison replied in the affirmative in cases of persecution.

Mr. PAINTER again asked what attitude the London Mission took in dealing with these converts in reference to the subjects of ancestral worship and the Lord's day.

To which Dr. Gillison replied that as far as the giving up of ancestral worship was concerned that was a *sine qua non* for Church membership. With reference to the Sabbath question they were not so strict in its requirements as some others. They expect and advise the converts to desist from work on Sundays, but they do not demand it.

Rev. G. G. WARREN, of Hankow, continuing the discussion, pointed out that Dr. John's words applied to only one district; in another, Loh-tien, quite a different state of things is found, and a very strong anti-foreign feeling is manifested. He said there were large numbers who flocked to them from other districts, and though there seemed to be a movement towards himself, his fellow-countrymen and his Consul, there seemed to be no love for the Saviour; in his experience he had found that when he refused to fight their causes in the Yamén, 99 per cent of those who come in crowds, fell away.

Motion to adjourn.

Mr. Cameron closed with prayer.

Afternoon Session.

Rev. S. I. Woodbridge presiding. Dr. Gillison opened the meeting with prayer.

It was proposed by Dr. Macklin, seconded by Rev. G. G. Warren, and resolved, that questions may be asked after the addresses of each session.

Dr. Huntley proposed and Rev. G. G. Warren seconded that there be a Question Box Meeting on Thursday morning at 10 o'clock. It was carried.

Dr. GILLISON, of Hankow, then delivered an address upon "The Present Aspect of Missionary Work in China as viewed from the Medical Standpoint."

He said there is no need to plead to-day that medical missions are valuable. A missionary of forty-three years' standing and many others had said to him that if they were commencing their life-work again they would do so as medical missionaries.

He mentioned some advantages of medical missionary work.

1. Medical work brings into contact with us a mass of people that would not otherwise be brought into contact with us.

2. It forms a suitable form of charity that the Church may safely undertake.

3. It teaches the Chinese the high value we place upon the human body, and in a country where the teaching is largely Buddhist this teaching is very valuable.

4. It dispels many delusions from the superstitious minds of the Chinese. He advised the medical missionary to occasionally select one of the more intelligent of his patients and show to him everything connected with the hospital; let him witness an operation, let him walk with you through the wards, and he will form an opinion which he will take to his fellows, and this will do much to dispel the superstitious belief many hold with regard to the foreigner.

The speaker next referred to varieties of medical missionary work.

1. Itinerant.—This was the least valuable form.

2. Dispensary.—Speaking here of lay agency, Dr. Gillison said that he thought a missionary often wastes his time by dabbling in medical work. Let the evangelist concentrate his efforts upon his own work; he will better spend his time making commentaries and writing tracts. The speaker said he attached value to the dispensary chiefly as a feeder for the hospital. During a period of service covering fifteen years, between eighty and ninety converts had been baptized through the medical work directly, and of this number only one came through the dispensary, and he a doubtful one. His best work had been in connection with the hospital.

Two problems faced us as medical missionaries. The problem of Quality *versus* Quantity always affects the medical missionary in large centers, and said that we ought to be anxious that the figures in our reports were real rather than large. Another problem was physical fatigue on the part of the physician, and "cutting down" does not solve that problem entirely.

With reference to the spiritual work, the speaker emphasized the need of personal consecration in ourselves. We want not only the advance of medical science, but of the kingdom of Christ as well. He said that he had felt the ebb and flow of the spiritual life of his hospital employés rise and fall with his own.

We needed a service for hospital employés different from the service for the patients. Let every employé in the hospital be a Christian if possible.

Dr. W. E. MACKLIN, addressing the conference upon the same subject, said :—

Whilst the main object of the medical missionary was unchanged and unchanging, methods required to be changed to adopt them to present conditions—the present crisis. He believed God's Spirit was working in the hearts of the people, breaking their conceit and preparing their hearts and minds. Whilst preaching should not be neglected he believed that medical work should predominate, and in order to insure efficient preaching he considered the first two years should be devoted to the language.

He did not believe in "quackery," but considered every missionary should be ready to give temporary aid to the afflicted. Nothing was to be compared to healing work when connected with the preaching of the Gospel. He advocated Union Medical Colleges. His past experience led him to the conclusion that heathen students should not be trained. Charity work for the rich should not be undertaken. Fees should be demanded of them instead of alms solicited. A regular charge should be levied on all patients, and they should be charged according to their ability to pay. This system commended itself to the Chinese. He recommended a benevolent attitude towards the poor and destitute. The rich should be made to contribute to the support of the poor. He gave an account of the great success that had attended his own efforts in this direction. Our attitude to the poor would be the test of our Christianity. The proof given by Christ of His divinity was His attitude towards the poor. The Chinese spent money in incense, paper and prayers, and the time would come when this would be devoted to Christianity. A medical man should seek into the *cause* of the distress around

him. He had found the cause in the fact that man was robbed of his environment. Whilst God's creatures were cared for, even the lilies of the field, man was robbed of his rightful dues. His methods were, daily preaching, Bible-reading, and the distribution to all patients of a book and tract. In this manner the Gospel was carried to many homes.

The following gentlemen took part in the discussion, speaking largely upon lay agency in medical missionary work: Revs. J. S. Adams, D. W. Nicholls, P. T. Dempsey, and Dr. Woolsey.

Rev. G. W. PAINTER asked advice about the advisability of a rule being passed to control lay agency in medical missionary work by means of an examination conducted by a physician.

Dr. WOOLSEY. If in a center where a doctor is stationed, lay agency should be altogether abandoned. If alone, however, the layman might do much valuable work with a few simple remedies.

Dr. JELLISON thought that a man who was not educated in medicine should not practise medicine.

Dr. GILLISON thought that the passing of a minor examination would do a vast amount of harm. He considered lay agency was to be recommended in centers where there was no physician.

Dr. MACKLIN, also in reply to Mr. Painter, said that he regularly supplied two C. I. M. and some other stations with drugs and directions how to use them, and it had only done good work.

Rev. W. N. CROZIER asked Dr. Jellison if the Good Samaritan was a qualified physician?

Dr. JELLISON, in reply, said that if the men in question only used the remedies which the Good Samaritan used, they would do no harm; the oil would do good probably, and so also would the wine if not given in excess.

Mr. CAMERON gave experience of successful lay agency in the Singan plain, where there were between forty and fifty missionaries and no medical man.

Motion to adjourn. Dr. Venable closed with prayer.

In Memoriam.

REV. A. F. H. SAW.

I knew him more than ten years. I thank God for these years of fellowship. I did not always approve of all he did, but I always believed in his sincerity. If there ever was a man who in *all* things first sought to know the will of the Master, such an one was my brother Saw. I have

never known a man more thoroughly trustful than he. He literally took "everything to God in prayer." No matter how unimportant the occasion, or how lightly it might be considered by others, Bro. Saw always looked at it from the standpoint of a learner at Christ's feet.

When I think of him, now he is gone, it seems that he must have been one of those in whom *patience* had done her perfect work. I do not call to mind one single occasion in all the time I knew him when he seemed to be out of patience. This was the characteristic which gave him so much power with the natives. He was always cool, even in the midst of the most intense excitement. In this way he was able to control large crowds of natives, and it was this that gave him an enviable reputation among them as a good and true man. Then his sympathetic nature was, to say the least of it, developed fully up to a normal standard. He *could not* "heedlessly set foot upon a worm." He would get down from his horse, if necessary, and walk through the mire to save the life of the meanest insect, or remove a stumbling block that might be dangerous to the unwary passer by. He never forgot his friends, or his enemies either, if he had any, when the hand of affliction was laid upon them. Others might not think of them, but he *always* did. What shall I say of love. It is easy to love the beautiful, the lovely. We all have that faculty. It is not so easy to love that which is unlovely and repulsive. I verily believe that Bro. Saw had thus early reached that high development in the Christian life which caused him to love the unlovely because it was God's, and to have affection for the repulsive individual because Christ died for him. There was no hatred in him, save for sin, and this he loathed with the same intensity as that which characterized his love for his fellow-men. My testimony is the same as the testimony of all who knew him as intimately as I. He has gone to a higher sphere of activity. I want to place this tribute upon his tomb. He was many years younger than myself. He always respected me as his senior in experience and in the church, and his respect was genuine. I appreciated it while he was with us, but I appreciate it more now he has gone. I miss his cheerful smile, his hopeful and encouraging exhortations, his tender and helpful benedictions, his hearty songs of praise, and his earnest prayers. He was a strength to my spiritual life. The members of the mission to which he belonged realize that they have sustained a loss almost irreparable. We know that our Father doeth all things well, but we cannot understand His judgments. May the Lord give us the faith and trust to say "Thy will be done." We pray for those who mourn.

F. E. MEIGS.

Educational Department.

REV. JOHN C. FERGUSON, *Editor*.

Published in the interests of the "Educational Association of China."

Notes and Items.

THE large number of important Imperial decrees issued during the last two months, has exceeded in the breadth of subjects and in the favorable treatment of foreign methods anything which *Imperial Activity* has ever been known before in the history of China. One decree deals with the publication of new books and promises protection and reward to the publishers, thus imitating the copyright laws of Western countries. Another decree orders the establishment of military and naval colleges in all the provinces. Still another orders a general reform in the military examinations and the abolition of the obsolete bows and arrows. Another abolishes the test of scholarship by the standard of chirography, in the palace examinations for high degrees. Still another promises to protect the freedom of the Press and urges newspapers to discuss government questions and the conduct of officials. Another edict allows all persons to present petitions to the throne and make suggestions through the Board of Censors. Another praises Governor Ch'ên, of Hunan, for his efforts in behalf of Western education and for attempting to bring the Hunanese up to the times. These all show that the minds of the Emperor and of the Empress-Dowager are agitated concerning the critical condition of the country. We wish that we could say that some attempt commensurate with the gravity of the situation is being made, but we are sincerely afraid that the high sounding phrases of these edicts are not much more than what we have been accustomed to in previous years in edicts dealing with purely native subjects. The art of conjuring with pretty phrases and high sounding words is not a new invention in Peking, and we shall be only too pleased if the new reforms so impressively announced in such beautiful phrases are really put in execution. Such an able writer as the editor of the *Peking and Tientsin Times* thinks that these edicts are not worth the paper they are written on, but we cannot agree with him in this opinion. Even if never carried out fully they will have their share in stirring up the country to the importance of a new *régime* of government and morals. It is some advance to have the Emperor's

attention engaged upon these important subjects, even if the consequent results are not what could have been desired.

The attitude of China toward Western learning has greatly changed, and the evidences of this fact daily accumulate. The most recently added proof is the immense popularity of the *Viceroy Chang's New Book*, new book recently issued by Viceroy Chang Chih-tung, "An Exhortation to Learning" (勸學編).^{*} More than 200,000 have already been sold, and the demand is increasing. It deals with the problems of the present situation and urges a thorough study of it on the part of the literati. Its aim is to preserve all the good of Chinese classical learning and yet not be restricted to it. Western learning is highly praised, and in many places through the book foreign customs are strongly defended. It is a great advance upon the disrespectful treatment of foreign learning and foreign religions which characterized the early writings, even of men who had been abroad on embassies. It attempts to treat with respect the subjects it treats of, and cannot fail to elevate foreigners and foreign learning in the minds of the student class. We heartily commend the book as a frank attempt to meet the problems which China now faces.

The Educational Association has just issued a new Catalogue of their publications, copies of which may be had, free, on application to the Presbyterian Mission Press.

In order to meet the increased demands for Dr. Mateer's works, the Mission Press has just arranged for large editions, photo-lithographed, of his *Geometry and Algebra*, which will be much cheaper, and also a cheaper edition of his *Arithmetics*.

Correspondence.

BEWITCHED FOOD.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The other day the Provincial Judge here received a call from a friend. Tea was served, and they happened to fall into conversation about foreigners. The caller remarked that he recently called on one of the foreigners here. "Did he serve tea to you?" the Judge asked. "Yes." "Did you drink it?"

"Yes, and not only the tea, I ate some of the sweetmeats he offered." The Judge was horrified, and expressed the opinion that he was probably bewitched beyond ordinary means of recovery. He briefly recounted the recent innovations inaugurated by the Emperor at Peking and said they were all traceable to the tea he drank with Prince Henry at the latter's reception!

Q. E. D.

^{*} We expect to begin a translation of this in our next issue.—ED. RECORDER.

WORK ON "KESWICK LINES."

To the Editor of

"THE CHINESE RECORDER."

August 9th, 1898.

DEAR SIR: In a recent number of "The Life of Faith," just to hand, appears an interesting letter from the Rev. J. Hudson Taylor about work in Honan and blessing thereupon. He mentions two stations—T'ai-k'ang Hien and Ch'en-chau Fu—which, he remarks, "were opened and have been worked from the commencement on 'Keswick lines,' and remarkable spiritual blessing has attended the work." One has heard of "Dr. Nevius' Methods" and studied his useful book on "The Old and New Systems;" such phrases too as "On Apostolic Lines" and "Matt. X. Lines" are often met with, but this is perhaps the first time the writer has read of a mission station being opened and worked on "Keswick lines." Conventions on "Keswick lines" are known and the phrase understood. Missions to Christians in India and elsewhere on "Keswick lines" are also understood, for in these cases the teaching is with the intention of *deepening* spiritual life, but at a mission station, where there are only heathen, the spiritual life has not begun, and at the beginning surely only the great doctrines of repentance and faith in the Lord Jesus Christ are of any avail, and these are taught at all mission stations I trust. As Mr. Taylor's letter seems to imply that these two are the only stations worked on "Keswick lines," and because of it there has been "remarkable spiritual blessing," may I ask in what way they differ from, say, other stations of the same society in the same province? Have the two lady workers mentioned found any quicker or better way of getting souls soundly converted, or are those converted better Christians than others? And how about the many other workers in China

who joyfully accept the doctrines taught at Keswick? why do they not work on "Keswick lines" amongst the heathen? Will Mr. Taylor or some other person kindly explain, for though not a recent arrival in China, I would still remain

A LEARNER.

BIBLE WORK IN MANILA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The following particulars of Bible work in the Philippines may be of interest to some of your many readers. In 1889 the British and Foreign Bible Society sent to Manila two workers—Messrs. Alonzo Lallave and F. de P. Castells—to see if it were possible to obtain a footing for colportage work in any form. Mr. Lallave, a man well advanced in years and somewhat feeble, was a converted Roman Catholic priest who had spent many years in the islands. After his conversion he had translated the Gospels and Acts into Pangasinan, a dialect of Luzon, the largest island. This translation was printed by the Society, but there had been no opportunity of putting it into circulation.

Shortly after their arrival in Manila both Mr. Lallave and Mr. Castells fell seriously ill, and the former died. Mr. Castells, a younger and more vigorous man, recovered, but almost immediately he was arrested and thrown into prison by the authorities. Nothing could be proved against him, but he was compelled to leave the islands forthwith.

This year, as soon as events showed that the U. S. troops were likely to occupy Manila, the Society made arrangements to recommence its work, and set apart for this purpose one of the Sub-Agents of this Agency—Mr. B. C. Randall. After

inevitable delays Mr. Randall has secured premises in Manila, landed his stock of Scriptures and commenced operations. His first reports are recently to hand. His sales have been encouraging; the first day they were 20 Spanish Bibles, 17 Testaments and 45 separate Gospels, as well as 1 English Bible and 1 Testament.

Two paragraphs from his letters may be quoted: "Many people wished to buy, but feared to incur the displeasure and maledictions of the priests. From every side the cry of the Philipinos is, 'Teach us English; we want schools; we want to learn English.' Whatever their motive, there can be no question as to their *desire*, a desire so intense that not all the power of the priesthood could prevent crowded attendances at mission schools, wherein English would be taught. The people can be reached, and that right speedily, if the above suggestion be carried out."

"In conversation with the U. S. soldiers I learn that the 'Christian Commission' is doing a great and good work among the troops."

Yours very truly,

G. H. BONDFIELD.

P. S.—Since the above was written a further report from Mr. Randall has reached me. It contains the following paragraph:—

"Sufficient time has been allowed me to feel the pulse of the people here and ascertain its temperature. Make known to the missionary world that the harvest is ripe and the labourers are few. The people are thoroughly disgusted with a corrupt priesthood, but not averse to a knowledge of the truth as it is in Christ Jesus. There is a wonderful opening for missionaries willing to teach English. The work can be made self-supporting from the start. If missionaries of any Protestant denomination will notify

me by what steamer they expect to arrive, I will meet them and guarantee to fill their schools."

G. H. B.

PRACTICAL QUESTIONS.

What Changes should we make in our Mission Schools in View of the New Topics introduced in the Competitive Examinations?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: This question was discussed at some length and with deep interest at a meeting of preachers and teachers in the Hing-hua prefecture. It was generally agreed: 1st. That the Church should continue in the lead and not lag behind in the matter of practical education; that it now enjoys the reputation of having kept slightly in advance of the times, and that its proper place cannot be anywhere short of the mark aimed at by native scholarship. The so-called Anglo-Chinese Colleges for years held up the standard at last adopted by the Imperial government, and their graduates are almost the only candidates that are prepared to grapple with the new theses.

It was generally agreed: 2ndly. That the ordinary native teacher is not qualified to teach a school adapted to the requirements of the times without some training in a kind of normal school conducted by the missionary. This school should occupy from one to three months, preferably in midsummer, and should be located in the vicinity of the mission sanitarium. A graduate of one of the colleges could do most of the teaching, but the missionary should have full control and supervision. Finally, it was generally admitted that it was in vain to look to the missionary societies to expend more money on their schools than they are now doing, that it might not be wise to expend more, even if

it could be secured, that local native Churches should enlist the co-operation of their non-Christian neighbors and together build up a system of schools adapted to the times. As a first step in the movement the teacher of the above mentioned normal school should spend the rest of the year visiting our day-schools, giving to each at least a week of his time, during which he should teach the advanced pupils in these new studies and give lectures on the same to the literary men of the place in the evening. His salary should be paid at first by the native Christians whose children attend the schools, but co-operation from non-Christians should also be solicited, and, as the interest showed a tangible increase in the way of contributed funds, his services in a

given locality should be prolonged, and finally secured for the place exclusively. The speakers claimed that the people listen attentively when they are asked to exchange idol processions and theaters for a practical system of education. At one place, on the writer's suggestion, the Christians met their persecutors for idol money with the proposition that they (the Christians) employ a graduate of an Anglo-Chinese College for one month to give the children of the village "a taste" of a modern school. This was so unexpected and commended itself to the judgment of so many of the zealous idolaters that the efforts to collect money for a great heathen display have not been renewed.

F. OHLINGER.

Hing-hua.

Our Book Table.

REVIEW.

傳道模範. *The Model Missionary*, or the Life of Rev. J. L. Nevius. By his wife, Mrs. Nevius. In Easy Wên and in Mandarin. Published by the Mission Press, Shanghai. Wên-lí, price 40 cents per copy. Mandarin, 45 cents per copy.

All who had intimate knowledge of Dr. Nevius as the writer had, will readily say he was a "model missionary" as he combined so many rare gifts entirely consecrated to his Master's service. In this Chinese memoir, which is wisely only a portion of the English Life, we have the same rare literary gifts of his no less accomplished and devoted wife, lavishing her love to make her husband, though dead, yet to preach to the Chinese the unsearchable riches of Christ. It is most beautifully illustrated, and takes rank as the best memoir of any missionary in Chinese that we know of.

T. R.

Praying in the Holy Ghost. By Rev. G. H. C. Macgregor, M.A., author of 'A Holy Life.' Fleming H. Revell Co., New York, Chicago, Toronto.

This little book of only 139 small pages is a valuable compendium of the Scripture teaching in regard to prayer, and makes most judicious use of the Greek and Hebrew words used in reference to devotional acts. It would seem impossible for any one who really prays to read this manual without deriving real benefit from its perusal. It ought to have a wide circulation. The publisher's price is fifty cents.

A. H. S.

Proceedings of the Church Missionary Society for Africa and the East. Ninety-ninth year, 1897-98.

This volume of 360 pages contains the Anniversary Sermon preached by the Rev. H. C. G. Moule,

D.D., the Annual Report of the Committee, Contributions to the Funds, etc., with ten maps. It is full of interesting information, not only for Churchmen, but for all evangelical Christians. The sermon of Principal Moule breathes forth the true, liberal missionary spirit: "We are met," says he, "not for reverie half so much as for resolutions and advance. The names of our blessed fathers are dear to us, with an indescribable sense of loyalty and honour; but we cherish that sense, not that we may build their cenotaphs, but that we may carry on their work. Our jubilee is a commemoration, but it is much more besides; it is a summons afresh to the foot of the atoning Cross and a new proclamation there of the power and liberty of the Spirit that we may go out in it before our Lord to announce Him, the Liberator, to the world. Our centenary year is a point of light for a wider landscape; but not only that we may review and estimate achievements. Much rather we are looking forward, so far as mortal eyes can, into our second century and the twentieth of our Lord. We want to see something, through whatever haze, of the vastness of the land in front, and how He would have us enter in and set our feet here, and there, and everywhere upon it, claiming it for Him."

From the General Review of the year we clip the following: "In the further East the pathology of China has long been the study of others besides the political physician. With holier ambition men of God have desired that land for the King of kings and brought to it the only cure for its moral and spiritual paralysis. So impressed are your committee with the seriousness of the present crisis that they have lately issued an earnest appeal to their friends, soliciting greater sympathy and more

active interest in view of the urgent needs and solemn opportunities of that vast empire."

The Society's missions in Africa have passed through a year of deep anxiety and distress. Uganda—the scene of so much spiritual blessing—has been plunged in grief. "The rebellion and flight of Mwanga, followed so soon by the mutiny of the Soudanese troops, have brought the country once more into painful prominence." The Church is being tested and sifted. Rapid progress of the Gospel has provoked the great Enemy of man to put obstacles in the way. But the committee are "persuaded that from her new trials the Church of Uganda will come forth, as she has done before in similar circumstances, stronger and purer for the testing."

In common with other societies there is a pressing need for more workers. There has been much prayer, and God has, to a certain extent, answered. "The committee would recall Henry Wright's favourite phrase, '*Answers to prayer are calls to sacrifice.*' The Society still needs a large increase of labourers. If we ask God to supply them, and He gives them, that answer to prayer will be a call to further sacrifice. Shall we shrink from the further sacrifices called for now and to be called for much more in the future? In other words, is the Hundredth Year to be, or not to be, a starting point for fresh advance?"

SAMUEL I. WOODBRIDGE.

New Astronomy for Beginners. By David P. Todd, M.A., Ph.D., Professor of Astronomy and Director of Observatory, Amherst College, U. S. A. American Book Company, New York.

This is truly a new Astronomy; new in being of recent date, but more especially new in its treatment of the subject. The author

has well accomplished his design, namely, the adaptability of astronomy to a laboratory course. As the author says in the preface: "Astronomy is preëminently a science of observation, and there is no sufficient reason why it should not be so studied. Thereby will be fostered a habit of intellectual alertness which lets nothing slip. Earth, air and water are always with us. We touch them, handle them, ascertain their properties and experiment upon their relations. Plainly, in their study, laboratory courses are possible. So, too, is a laboratory course in astronomy without actually journeying to the heavenly bodies, for light comes from them in decipherable messages, and geometric truth provides the interpretation."

To instance a few examples: In default of anything better, a broom handle run through two holes bored in the middle of two opposite sides of a packing box; two card-board circles divided in degrees, and a card-board tube may answer the purpose of an altazimuth instrument, with which the student may measure the altitude and azimuth of a celestial body. Again, a small box which is called a "Latitude Box," a quadrant made of card-board and graduated and a plumb line, is used for taking latitude; again, another box, which is termed a "Transit Box," with a pin-hole on the top and two larger holes on one side, all three being in the same place, is utilized for taking the sun's transit, and thus ascertaining the true time. Once more, the equipment consists only of a yard stick, a pin-hole and a simple proportion, but with these the pupil measures for himself the size of the sun. Many more illustrations might be given, but these will suffice to show how well the author has succeeded in adapting some of the abstruse problems of astronomy to the laboratory and enabling the pupil

not only to use and handle, but even himself to make the apparatus. Of course, in all these cases the measurements will be made roughly, but the principles are perfectly correct. And these are not untried experiments, but are the result of sixteen years' experience in teaching the subject, and all the apparatus and methods of illustrations have been repeatedly constructed and used by the author.

There are sixteen chapters, and the titles at once show the uniqueness with which the different subjects are treated. Chapter 8th is on "The Astronomy of Navigation," in which the author deals with the rudimental principles of navigation, in which astronomy is concerned. And here, too, the author has had practical experience, having navigated the little steam yacht *Coronet* across the Pacific from San Francisco to Japan to view the total eclipse of the sun.

It is quite needless to say that the work is up to date in all new discoveries; the most notable perhaps of which is what the author terms: "The Wandering of Terrestrial Poles." "So definite," says the author, "are the processes of practical astronomy that the latitude of any place can be determined with no greater uncertainty than the area of a large Eskimo hut, and should the Pole oscillate in some irregular fashion by even so slight an amount as three or four spaces, the change would be detected by a corresponding change of latitude. Such a fluctuation of the North Pole has actually been ascertained." A diagram is given showing the wandering of the Poles from 1890 to 1895.

This work on astronomy would be a capital text book for our Chinese students. Everywhere, throughout the work, has been kept in mind the importance of the students thinking rather than

memorizing, and this is the kind of work which our Chinese pupils need in their class-room work. It is to be hoped that some one will soon put this new astronomy into Chinese for us that we may have it among our school text-books. In the meantime it is highly to be recommended to any one who is teaching this subject, as a guide and help to make it more practical to our Chinese students.

J. H. J.

The Articles of Christian Instruction in Favorlang, Formosan, Dutch and English. From Vertrecht's manuscript of 1650; with Psalmanazar's Dialogue between a Japanese and a Formosan; and Happart's Favorlang Vocabulary. Edited by Rev. Wm. Campbell, M.R.A.S., English Presbyterian Mission, Tainan-fu. Pp. xix. and 199. London: Kegan Paul, Trench, Trübner & Co.

(Concluded from September number.)

Not a few difficult questions are suggested by this book, and some of them are touched on in an interesting way in Mr. Campbell's preface. Of what stock do these Formosan aborigines come? The prevailing idea to which Mr. Campbell gives his support, is that they are a mixed race of Malay-Polynesian origin. The present writer once saw in Formosa a small "dug-out" of primitive construction, in which some eight persons had drifted from some distant island, and after long wanderings and exposure, had been cast ashore in safety on the shores of Formosa. What happened once within recent memory, has probably happened often in past centuries, and Mr. Campbell is no doubt right in thinking that little colonies of this kind, drifted ashore from different quarters, gave rise to many of the Formosan tribes.

This view is confirmed by the great complexity of the linguistic problems set before us in the pre-

sent volume. The language of the "Articles" seems to be substantially the same as that of the "Vocabulary," but many words used in the former are not to be found in the latter. Again, the "Vocabulary" often shows several different forms of the same word, apparently due to local variation. One turns with interest to the specimen of present-day Formosan as noted near Chiang-hoa, in order to compare it with the "Favorlang" dialect of Vertrecht, and it is disappointing to find that the two versions of the Lord's Prayer seem to have not a word in common. The languages spoken by the various aboriginal tribes in Formosa are said to differ greatly, but no complete investigation has yet been made. All the phenomena, as well as the probabilities of the case, point to variety of origin, and the effects of this would naturally be perpetuated by the jealous separation usually maintained between distinct tribes of savages. The linguistic problem is no doubt further perplexed by the well-known fact that unwritten languages are always in a state of flux, and vary from generation to generation. The most hopeful method of research would be the collection from different tribes of test lists of primitive words and the careful collation of these with similar lists from various parts of Polynesia. Some contributions to such a comparison appeared some years ago in the pages of the *China Review*, but a wider induction is required.

The Dutch missionaries seem to have transliterated freely words required for religious instruction, such as Deos, Jesus, Christus, Spirito Santo, Angelus, Apostel, Gehenna. It is noteworthy that Happart has introduced the refinement of transliterating also the accusative form, writing sometimes *deos* and sometimes *deon* according

to the connection. This usage is not followed by Vertrecht, who always writes the nominative form *deos*. But such refinements do not seem to be alien to the spirit of the language, primitive though it be. The verbs seem to be richly supplied with inflected forms which yield many minute and useful variations of meaning. Causal forms seem to be specially abundant. Indeed some of these inflections are elaborate enough to recall that mood of the Turkish verb "to love," which is quoted by Prof. Max Müller as expressing in one inflectional form the complex idea, "it was impossible that they two should ever have been brought to love one another!" The word "pilliech" is given in the "Vocabulary" as meaning, "to put one's body in a posture to do *something important*." The illustrative example given is "to put one's body in a posture to pull out each other's hair;" and the word is further enriched by a causal form signifying "to cause such to be done"! But perhaps where taking heads was so common, the mere pulling out of the hair was regarded as little more than an endearment.

Mr. Campbell, in reply to the late Prof. T. de Lacouperie, points out that the Formosan natives were entirely ignorant of the art of writing, except in so far as they were taught the use of Roman letters by the Dutch missionaries. The so-called "Formosan characters" given by Psalmanazar were, of course, like the rest of his book, an audacious fraud. In view of these undoubted facts it is surprising to note how many words are given in the Vocabulary as meaning, "a book," "to write," "writing instruments," "a writing," "a pen," and even two distinct words to indicate the formation of blots by the running of the ink in writing. It is impossible to believe that these words, in these senses, were the unaided

product of savage tongues. One's first thought is that there may have been a borrowing of roots from Chinese, and one is tempted to conjecture that the root "pid" or "bid," which appears in several of these words, might be no other than the Chinese word for "pen," or "to write," which is pronounced "pit" in the southern dialects. But there is nothing to confirm this idea, and a better clue is suggested by the word "bido," meaning "soot" or "lamp-black," hence "ink," and finally "paper with ink on it." Further, savage tribes who know nothing of writing, are often not unskillful in painting lines and diagrams by way of ornament on their implements and carry to great perfection the allied art of tattooing. This art is practised among the Formosan savages now, and we have seen one of their chiefs tattooed all over his arms in minute and elaborate designs. It seems likely then that when the missionaries introduced the arts of writing and reading they took advantage of words already in use, transferring them from the ruder applications of a savage race to the more refined ideas which they were introducing among them. There is thus no real inconsistency between the supply of words referring to the art of writing in the "Vocabulary," and the statement made in the preface, that the Formosans were, until taught by the missionaries, wholly ignorant of the art of writing.

The only word apparently of Chinese origin which we have noted in the "Vocabulary" is "tonso." This is described by Happart as "a Chinese word meaning fatherland." If this is correct it is probably "Ing-soa" (according to the Amoy dialect), which means, "the Hills of Thang," the well known old name for China.

Mr. Campbell deserves hearty thanks for this valuable contribu-

tion to our knowledge of Formosa and its early mission. He would have an ample reward for his labour if he could succeed in inducing the Reformed Church of the Netherlands to resume their old work in the island. Failing that another course seems worth consideration. If the linguistic affinities of any of the Formosan dialects could be distinctly traced, would it not be possible to get from some of the missions of the most nearly related parts of Polynesia some native teachers? Trained and tested men, like some of those who have done such noble service in spreading the

Gospel from island to island of the Pacific, might make a beginning among some of the more accessible hill tribes, learning without difficulty languages cognate to their own. With the co-operation of the existing Chinese and civilized aboriginal Church of Formosa, they might, by God's blessing, achieve much. They might solve the old problem, which has always baffled the Chinese government, and which seems likely to baffle the Japanese: "What to do with the savage hill-tribes of Formosa?"

J. C. G.

Editorial Comment.

FOR the benefit of those of our readers who may not have had the advantage of the telegraphed news and proclamations, giving details of the *coup d'état* in Peking, we have summarised in the Diary of Events the principal news items.

* * *

IN the present number of *St. John's Echo*, in an article by one of the students of St. John's College, about the present Emperor of China, he thus writes (just before the recent developments in Peking):—

"The enlightening of the people and the clearing off of the incompetent and superfluous officers, are what he principally urges. Schools and colleges are being established at his command. In order to save building expenses, those monasteries and nunneries which have not been consecrated by Imperial decrees, are to be turned into school and college buildings." And this is a very fair presentation of the improvements which His Majesty proposed to inaugurate. He is also

said to have entertained the idea of rejecting the queue, adopting the foreign dress, establishing the Christian Sabbath, and, possibly, recommending the Christian religion as the state religion. These may be mere rumors, but they show what is in the air. Probably he went too fast and too far, having listened to well-meaning, but not always judicious advisers. The result has been a most disastrous cataclysm, and this almost equally so, whether the Emperor is dead or still alive. If alive, he must be but a mere puppet. The strong but unprincipled will of the Empress-Dowager has again asserted itself, and for the time being everything seems to bend before it. We certainly hope for better things, but at this writing we are unable to see whence help is to come for poor China. But God reigns.

* * *

WE have much pleasure in congratulating Dr. Edkins on the attainment of his jubilee of life and work in China. With

thankfulness and admiration we think of the amount of useful work Dr. Edkins has done since his arrival in Shanghai on September 2nd, 1848. Without taking time to speak of the manner in which industry and versatility have been utilised, we express the earnest desire that Dr. Edkins may long be spared among us to give us the benefit of his learning and the stimulus of his enthusiasm. In next number we hope to print a paper by Dr. Edkins on "Reminiscences and Forecasts."

* * *

THE Declaration of Unity, which we issue separately with this present number, is another testimony, if such were needed, to the oneness of the missionary body. And this Unity absolutely exists. It is not a mere matter of the signature of names upon a piece of paper declaring such unity.

We have read and heard of how the missionaries are divided among themselves, sect against sect, denomination against denomination, and perhaps nation against nation; of how several Societies were occupying the same field and crowding upon one another, while other places just as needy were left without a missionary. But facts do not bear this out. It is true that there are often missionaries of different Societies living in the same place. But there is good reason for it, and so far from crowding upon one another they are more often of mutual help and assistance, and the field about them is usually divided up in such a manner as to prevent overlapping and ensuring that the whole district is properly worked.

INDEED we are prepared to make the assertion, and are sure that facts will bear it out, that the members of the different Societies are more united and labor together more harmoniously here in China than the different denominations do at home. There is something in our surroundings that magnifies our oneness and minimizes our differences. Though called by different names, they do not sound so distinctive, when done into Chinese, and the natives, so far from being confused thereby, as some maintain, are very little affected. To them a rose, by any other name would smell as sweet, and the particularism under which they have been brought into the fold, matters very little. God grant that the lines of demarcation may grow fainter and fainter, and while denominational names may remain, there may be that "unity of the faith" which shall make all men know that we are brethren.

* * *

WE would call attention to the letter under "Correspondence" telling about the initiation of Bible work by the British and Foreign Bible Society in Manila. It looks as if that priest-ridden land were soon to rejoice in the liberty of having the Word of God free for every man to read as he likes. If Luzon remains under the control of the United States, as we most sincerely hope, the day of bondage and ignorance is over, and we have no doubt that many in that beautiful island will soon be reading the Bible with glad hearts, much as they may be at first deterred by the priests. We understand that Dr. Hykes has also gone to Manila with a view

to a possible opening for an Agency of the American Bible Society.

* * *

THE following by Rev. Henry Kingman, in speaking of the Commencement exercises at North-China College, Tung-chow, is not only refreshing, but should be very encouraging to those who may have thought—and which thought was based on very uncomfortable experience—that the Chinese could not become good singers of our classical music, at least for a generation or two yet. Mr. Kingman says: "A crowning feature of the exercises was the music. Not only were the part songs and anthems of the glee club excellent, but a special choir of fifty voices sang the Hallelujah Chorus from the Messiah with such spirit and feel-

ing as to thrill any listening Westerner through and through with the old familiar fervor of delight."

That sounds very like Commencement in England or America. Mr. Kingman goes on to say: "To every new comer this is no less than a revelation—a revelation of esthetic capacities on the part of these so-called dull natures wholly unbelievably, and, but for some such thing as this, unbelievable. Their keen relish of the music and their appreciation of the harmony were unmistakable." After this let no one be disheartened. The capacity is there; it only needs to be developed. Not many places, however, have such an instructor as the one who we imagine trained the young men of the North-China College.

Missionary Journal.

Lacking 19 Doctors!

In the last RECORDER Dr. Park cries, "O for one hundred replies!" There is power in the united voice of 100 China doctors. Will not the "beloved physicians" who have not answered the opium questions do so by return mail? A list of these questions will be found in the June RECORDER, p. 307. Answer by the numbers. It is not necessary to reply to all the questions.

Will the friends of the Anti-Opium League please note the following list of those who have sent in papers and drop a line to the doctors who have not yet replied, urging them not to neglect this great opportunity to add their testimony!

Dr. Park has heard from Doctors J. A. Anderson, P. Anderson, Atwood, Bailie,* Barchet, Beebe, Bixby, Brown, Burge, Canright,

Christie, Collins, Coltman, Davenport, Douthwaite, Mrs. Fearn, J. B. Fearn, Fulton, Gillison, Gloss, Graves, Guinness, Hall, Hare, Hart, Hong, Hopkins, Huntley, Hwang, Judd, Kahn, Keller, Kemmer, Kerr, Kilborn, Kinnear, Learmonth, Leonard, Logan, Lowry, Lyon, Machle, Macklin, Main, Masters, McAndliss, McCartney, Moore, Otte, Park, Parry, Patterson, Peck, Polk, Porter, Rankine, Rennie, Rigg, Smith, Smyth, Squibbs, Stone, Stuart, Suvoong, F. H. Taylor, G. H. Taylor, Tsao, Venable, Webster, Whitney, Wilkinson, Wilson, Wittenberg, Wolfendale, Woodhull, E. Woods, J. B. Woods, Woolsey, Worth,* Wycoff, Yaudell.

May this list of philanthropic scientists be speedily increased.

H. C. DuBOSE.

* Promised.

Programme of Shantung Missionary Conference.

TO BE HELD AT WEI-HIEN, OCTOBER
16-23, 1898.

Devotional Meetings.

Special meetings on Sundays, English and Chinese. Week days, 9 a.m., closing not later than 10 a.m. English prayer meeting on Wednesday evening, to be followed by communion service.

Sessions.

Business from close of devotional service till noon, and from 2.30 p.m. to 5 p.m. The Conference to decide use of evenings.

Chairman and Officers.

Let the Conference elect its own officers at a preliminary meeting to be held on Saturday evening, October 15, 1898.

Papers and Discussions.

Papers limited to 20 minutes; after discussions, to 5 minutes each, unless by permission extended.

Evangelistic.

Practical methods of breaking new ground, by Rev. J. H. Laughlin, A. P. M., Chi-ning Chou.

Speediest and most efficient methods of evangelizing the heathen, by Rev. Hunter Corbett, A. P. M., Chefoo, and A. G. Jones, Esq., E. B. M., Ch'ing-chou Fu.

Special revival services among the Churches, by Rev. R. M. Mateer, A. P. M., Wei-hien.

Native Church.

Best means of deepen spiritual life, by Rev. A. H. Smith, D.D., A. B. C. F. M., P'ang-chwang.

How far is federation practicable among the native Churches of Shantung? by Rev. H. D. Porter, M.D., D.D., A. B. C. F. M., P'ang-chwang.

Self-support, a discussion of the Nevius' system, to be in-

troduced by Rev. C. F. Hogg, Brethren Mission, Wei-hai-wei.

Should we endeavor to keep all Church troubles out of the "Yamên"? by Rev. P. D. Bergen, A. P. M., Chefoo, and Rev. W. P. Chalfant, A. P. M., I-chou Fu.

Educational.

Some experiments in conducting a boarding-school for boys, by Rev. S. Couling, E. B. M., Ch'ing-chou Fu.

Village schools for girls, by Miss E. F. Boughton, A. P. M., Wei-hien.

Should the sons of Christian parents receive a free education? by Rev. Hopkyn Rees, L. M. S., Chi-chai.

To what extent may we expect the Chinese to support educational work? by Rev. C. W. Pruitt, A. B. M., Hwang-hien.

Woman's Work.

The best methods of working amongst native women, by Miss Porter, A. B. C. F. M., P'ang-chwang, and Mrs. S. B. Drake, E. B. M., Chou-p'ing.

Medical.

The training of native women as physicians, by Dr. Mary Brown, A. P. M., Wei-hien.

How to encourage the Chinese to subscribe towards the cost of medical work, by Dr. H. Randle, A. B. M., P'ing-tu.

Important.

Names wanted.

As it is important that the friends at Wei-hien should have early intimation of the names of delegates who expect to attend the Conference, will each individual send *name in full* and address to Rev. F. H. Chalfant, Wei-hien, as soon as possible.

Native Delegates.

Please note that native delegates are not expected to attend this Conference.

Bring Statistics.

Please bring the latest statistics of your mission.

Hymn Book.

Please bring Sankey's Hymn Book.

(Signed) { J. A. STOOKE,
F. H. CHALFANT,
R. C. FORSYTH,

Conference Committee.

Rev. R. C. Forsyth writes:—Missionaries from other provinces who can make it convenient to attend this Conference, will be made welcome.

All information as to route can be obtained from Mr. J. A. Stooke, China Inland Mission, Chefoo.

West China Missionary Conference.

Standing Committee of Arrangements.

Miss Ramsay.	Mr. Moses.
Mrs. Davidson.	„ Lewis (Chairman).
Mr. Davidson.	„ Claxton (Secretary).
„ Murray.	

DEAR FRIEND: The proposal to hold the long-desired Missionary Conference at Chungking next January has met with a hearty response. Judging from the many expressions of approval and good wishes, and of desire to be able to attend the Conference, it is probable that a large gathering may be expected.

Mr. Hudson Taylor has accepted our invitation, and will probably be accompanied by other friends, whom we shall welcome as co-labourers in the Lord's work.

In accordance with the suggestion of a number of friends it has been decided to invite Mr. Inwood from Keswick to attend the Conference, and it is hoped that he will hold a series of special services immediately preceding it.

The original proposal was that January 14th should be the day

of assembling. But as we anticipate that all members of the Conference will wish to avail themselves of these special services we hope you will time your arrival in Chungking not later than the 11th of January, in time for the reception in the evening of that day. A committee has been appointed, which will be responsible for entertainment of guests. (See accompanying circular).

Should the claims of your work dispose you to question whether your attendance at the Conference will not involve too long an absence, may we urge upon you some advantages of the Conference which would be considerably enhanced by the attendance of as large a number as can possibly be present.

In the first place it will be impressed upon the non-Christian population and their rulers that Protestant missionaries are not isolated and divided units, but that with one front we represent the great tidal wave of Christian influence which is pouring the waters of salvation into the channels of Chinese life. The larger the number the more impressive the demonstration of our unity. And, moreover, the effect upon native Christians will be one of great encouragement.

Then again we hope to turn to account the experience of the past and to utilize acquired experience in adjusting our missionary methods to the ends we have in view. The interchange of the thoughts of many minds cannot fail to be helpful to us all, while opportunities for such gatherings must necessarily in this region be few and far between.

More important than either a great demonstration or the interchange of thought on missionary methods is the opportunity the Conference will afford of deepening our own spiritual life and seeking a renewed spirit of consecration, and such an outpouring of the

Spirit of God that the days that are to be may witness a great ingathering of harvests faithfully sown.

Conscious of the inadequacy and incompleteness of all human arrangements without God's guidance and blessing we would ask you to unite with us in earnest and unceasing prayer that this gathering may be the means of rich blessing, not only to those who attend, but to all workers in these provinces and through us to the natives around, that so a decided step forward may be taken in advancing the kingdom of our Lord and Saviour Jesus Christ.

On behalf of the Committee,

Yours very sincerely,

ARTHUR E. CLAXTON,
Secretary.

West China Conference.

COMMITTEE ON LOCAL ARRANGEMENTS.

Rev. Spencer Lewis. Mrs. S. Lewis.
Rev. J. W. Wilson. Mrs. Claxton.
Mr. R. J. Davidson. Mrs. Moses.
Mr. Moses. Miss Galloway.
Mrs. Davidson.

DEAR FRIEND: In looking to the coming Conference the missionaries in Chungking have elected nine of their number to act as a Committee on Local Arrangements, and in that capacity we now address you, desiring to offer to any missionaries in the three western provinces, or other visitors who are hoping to attend, a hearty welcome, and to say that we lay ourselves out as far as possible to provide board and lodging for our guests during the time of the Conference.

It will greatly facilitate our arrangements if we may have a line from you at your *earliest* convenience, if you purpose attending. Should you already have accepted an invitation will you kindly send

a line to tell us, so that we may enter your name on our Register of Expected Guests.

If you hope to attend and have not yet accepted an invitation, we shall be glad to hear as soon as possible, so that we may arrange with some householder here to receive you, and may be able to send you information, before you start, as to your location.

We desire to offer a *hearty welcome to all who can come*, and should you be unable to send word in time to receive a reply, we shall be glad if you will, on arrival in Chungking, at once communicate with us.

PROGRAMME.

Wednesday evening, January 11th—Reception of Members at the China Inland Mission.

It is expected that Mr. Inwood, from Keswick, will conduct a series of special services, beginning on Thursday, January 12th, and ending on Sunday, 15th.

Monday, January 16th, to Saturday, 21st, forenoons and afternoons, sessions for the reading and discussion of papers as follows:—

- I. Preaching to the Heathen By Rev. J. Wallace Wilson.
- II. Itinerating and Out-stations „ M. Beauchamp, Esq. and J. G. Cormack, Esq.
- III. Enquirers „ Rev. R. Wellwood.
- IV. Church Members „ Rev. Spencer Lewis.
- V. Sabbath Observance „ Rev. E. O. Williams, M.A.*
- VI. Self-supporting Churches „ Rev. Q. A. Myers.
- VII. Native Helpers „ Rev. A. E. Claxton.
- VIII. Women's Work (2 papers) „ Misses Ramsay* and Culverwell*.
- IX. Do. „ Mrs. Upcraft and Mrs. Lewis.
- X. Medical Work (2 papers) „ Dr. McCartney and Dr. Kilborn.
- XI. Do. for Women „ Mrs. Davidson.
- XII. Opium Rescue „ T. Windsor, Esq.
- XIII. Anti-foot-binding „ Dr. Parry.
- XIV. Education as an Evangelistic Agency „ L. Wigham, Esq.
- XV. Boarding and Day-schools „ Rev. W. E. Manly and E. B. Vardon, Esq.

* Subject to reply not yet received

XVI. Sunday-schools By Rev. W. M. Upcraft.

XVII. Christian Literature — Its

Preparation, „ Rev. V. C. Hart, D.D.
Do. — Its

Distribution „ Jas. Murray, Esq.

XVIII. Division of the „ Rev. J. H. Horsburgh,
Field M.A.

XIX. Work among

Aborigines By Rev. S. R. Clarke.

XX. Do. among

Thibetans „ C. Polhill-Turner, Esq.

Special evening meetings and Sunday services will also be arranged for later.

Diary of Events in the Far East.

7th.—Issue of an Imperial Edict relieving H. E. Li Hung-chang and H. E. Ching Hsin (Manchu), President of the Board of Revenue, of their duties at the Tsung-li Yamèn, and H. E. Yü Lu, who was to have gone to Szechuan as Viceroy, is appointed to the Yamèn.

15th.—A telegram received from the U. S. Consul at Chungking, says:—

There has been rioting at Hochou, distant about fifty miles from this. The American and French mission places were attacked and the latter burnt. (The rebel chief) Yü Man-tze is the originator of the riot.

A later telegram says “no one was injured.”

18th.—Telegraphic news from Hongkong that Li Lo-ping, a leader of the rebels in Kuangsi, with two of his aides-de-camp and three hundred of the rebels, have been captured and executed.

19th.—Aguinaldo complying with an ultimatum from the U. S. Commander-in-Chief has withdrawn his forces from Manila and the suburbs.—*N.-C. Daily News*.

21st.—Rumoured death of the Emperor.

22nd.—Imperial Decree putting power into the hands of the Empress-Dowager. It closes by saying: “Hence we now command that from henceforth, commencing with this morning, the affairs of State shall be transacted in the ordinary Throne Hall, and that to-morrow (23rd) we shall, at the head of the Princes and Nobles and Ministers of our Court, attend in full dress in the Chingcheng Throne Hall to pay ceremonial obeisances to Her Imperial Majesty the Empress-Dowager. Let the Board of Rites draw up for our perusal the ceremonies to be observed on the above occasion.”

23rd.—A Peking telegram to the *N.-C. Daily News* says: “The report was circulated last night in high native circles that the Emperor’s ‘illness’ has ended in his death, that this is the meaning of the Empress-Dowager’s assumption of the Regency for the third time, and that H. E. Li Hung-chang will probably return to power.”

—An edict has been issued to-day depriving Kang Yü-wei of his rank and

commanding his arrest and decapitation for treason. (Kang Yü-wei succeeded in escaping from Peking, and was transferred by the help of the British authorities from the *Chungking* to the *Ballaarat*, the P. & O. steamer leaving for Hongkong.)

Another edict orders the arrest and confiscation of the estates of Chang Yin-huan, Senior Vice-President of the Board of Revenue and Co-President of the Bureau of Railways and Mines.

Kang Kuang-jên, a younger brother of Kang Yü-wei, has been arrested and cast into the prisons of the Board of Punishments.

24th.—The Empress-Dowager has commanded also that the Censor Sung Peh-lu should be cashiered.

Liang Chi-tsao (ex-Editor of *Chinese Progress*) has been cashiered of his brevet 6th rank and his literary degree of M.A. (*Chujên*). An order has also gone forth for his arrest and punishment.

The three Taotais—Hsü Chien-ying, Wu Mao-ting (Woo Jim-pah), and Tuan Tang—who were appointed by Imperial edict Directors of the Bureaux of Commerce, Agriculture, and Mechanical Science, respectively, have been cashiered for styling themselves Imperial High Commissioners.

A certain ex-Secretary of Legation, who presented on the 22nd instant a memorial containing suggestions of reform, was immediately ordered to be cashiered and deported to his native city under official surveillance.

26th.—Imperial Decree containing repeal of reforms. After a lengthy preamble it says: “We therefore hereby command that the Supervisorate of Instruction and other five minor Courts and Boards, which were recently abolished by us, and their duties amalgamated with other Boards for the sake of economy, etc., be forthwith restored to their original state and duties, because we have learned that the process of amalgamation contains many difficulties and will require too much labour. We think, therefore, it is best that these offices be not abolished at all, there being no actual necessity for doing this. As for the provincial bureaux and official